Manuscript.

Hope Town

To

W. Brand Fontein 18 M. Some Black People stopping there

W. Klip Fontein 15 M. Wm Steenekamp. Fouché speaks English of French descent

W. ~~De~~ Marks Drift 12 M. Fred. Meyers

W. L De Hoeck 6 M. Junction. J Gers.
outspan in the Field 12 M.

W. Lower Campbell 12. M. English people + Paterson Land Surveyor

W. Downs on the left side of the road 12 M. ? 6 or 7

W. Papkuil 12 M. a Kafir Gert August understands a little English

W. Daniels Kuil 18 M. J.J. Burness (English.)

18 M.
on the right side. a Fountain no People living there, Thorn Trees to left of Road
Noals

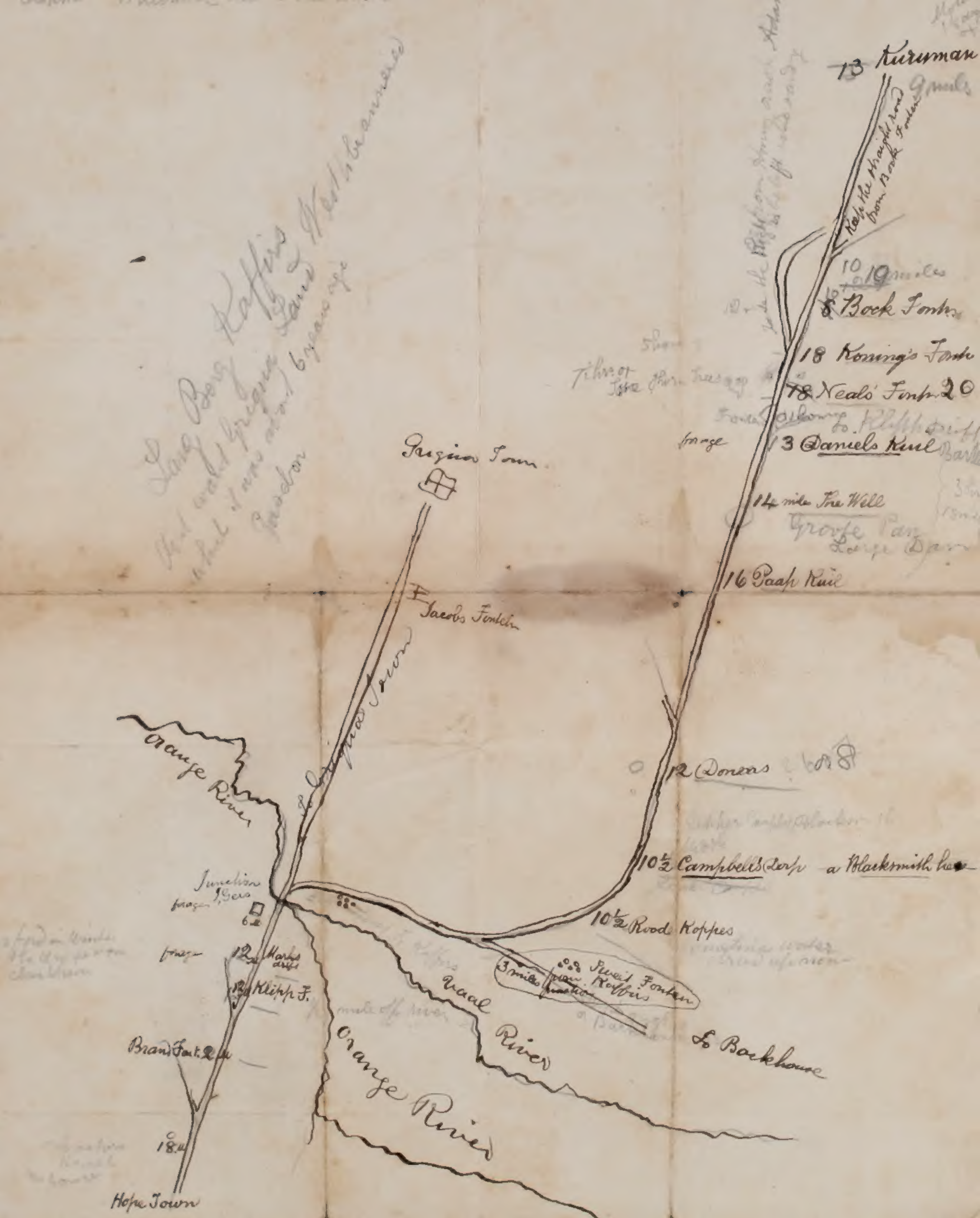
W. Koenning 24 M. inhabited by Kafirs

W. Bock Fontein 9 M. Kafirs.

Kuruman 9 M.

4/- 2/6 in Kimberley

Langley Kitching


13 Kuruman
9 miles
Keep the straight road from Bock Fontein
10 19 miles
8 Bock Fontn
18 Koning's Fontn
18 Neals' Fontn 20
3 Daniels Kuil
forage
14 mile The Well
Grosse Pan
Large Dam
16 Paap Kuil
Gregua Town
Jacobs Fontein
to Gregua Town
Lang Berg Kaffirs
Land
Orange River
12 Doneas
10½ Campbells Dorp a Blacksmith here
10½ Rood Koppes
Junction of Gers
forage
6 m
forage
12 m Marks drift
13 m Klipp F.
Brand Font. 2 m
18 m
Hope Town
Vaal River
3 miles from Junction
Sweit Fontein Kaffirs
to Backhouse
Orange River

Livingstone's Fever Prescription Page 36

No. 2

Continuation of Journal
after arrival in
Hope Town
26. IV 1878
On the way to Kuruman, Motito
Kanye, Molepolole, Motsodi
Shoshong, Zeerust, Ventersdorp
Klerkersdorp, Hopestad, Boshoff
Kimberly, Bloemfontein, Shaba'Nchu
Maseru, Morijah &c. &c.
ending with date of
22. X. 1878

1878

27. IV
VII
This morning visited the Hope Town goal in company with the magistrate   Burton & our host Rousseau There are not more than seven prisoners altogether. In the evening the magistrate borrowed a dog cart & took a two mile drive to the banks of the Orange river where the punt is worked by means of two strong ropes across ~~across~~ its steep banks 350 yds long. The place where it can occasionally be forded is about ¼ mile further down the river The present proprietor of the punt for ferrying wagons & horses across has had it for 10 years or so & commenced it at first with only a little row boat for passengers & their baggage, then had a little larger boat & ferried goats & sheep & now is a rich man or so accounted We called on   Wykham an American by birth and land agent &c spoke to him about the Bible Society & its cause His office is littered over with paper scraps & two sides covered with the horns of rhinoceros & long horn of the white one, also buffalo, wilde beast or gnu, eland, koodoo, springbock, blesbock &c elephants tusks & hippopotamus &c with the skin of the foot a huge one of the elephant for a spittoon. We were taken to see an old man named Alexander who has been 50 years in the colony & has a vivid recollection of 40 years ago seeing James Backhouse & attending his public meetings & he said the chapels & churches

27_{VII}.IV

were crowded. Called on the magistrate & his wife in the evening & elicited the consent of the latter to allow her name on the ladies Committee of the Bible Societies Auxiliary. After tea we went into the study at the request previously of our hosts for a devotional opportunity when J.S. read the 17th Ch. of John coupled with its two or three preceding verses, remarks & prayer from all three — a time of strengthening.

28_{I}.IV This morning J.S. addressed the congregation in the D R Ch. at the close of the service from the floor Rousseau coming from his pulpit & interpreting for him. This evening the minister desired J.S. to occupy the pulpit so as to be better heard the address being to the English speaking community. At the close of the morning service the young people are usually addressed by their pastor but it was omitted for J.S. to have this opportunity to the young & old in the afternoon: immediately at the close of which another opportunity was afforded in magistrates lent English Church for the coloured people, which was completely crowded Scholtz the magistrate Burton's assistant interpreted for J.S. who was listened to on all these occasions with marked attention. This was the first time of an invitation to a D R pulpit

28.IV
I

Orange River Bridge

Mr Rousseaus predecessor's name was Niekerk and by some means imbibed rationalistic views, was prayed for earnestly & fervently by his congregation & became truly converted to preach Christ crucified, & so from formerly preaching a milk & water doctrine, came to add many truly christian believers to his congregation. His health giving way he left Hope Town & went by medical advice to farming, but did not feel comfortable with the change & made it known that he was willing to accept another call; which the newly located place of Brits Town was not long in furnishing

The magistrate Barrow is high (English) Ch. & his wife accounted much more so than he; she seems clever & is the author of "that sort of novel" now publishing in the Cape Monthly on the Huguenot emigrants here. She says the word Kaffir means literally unbeliever.

29.IV The R.M. this morning kindly sent his Clerk to drive us with Mr Wright the owner of the cart to see the works of the intended bridge across the Orange Riv. 5 miles lower down where the usual stream occupies a comparatively narrow channel between steep conglomerate rocks full of agates. the bridge is to cost £50,000 & be made of iron from the works of Millwall

1878
27/11 IV

We also saw a little higer up the drift or ford where wagons can sometimes cross & were Jas Backhouse & G.W. Walker had to wait some weeks short of provisions for its waters to subside. Higher up still is the punt where the proprietor is making £5000 a year but which will be put a stop to in 2½ years when the bridge is completed.

Mr Wright the owner of the cart says Hope Town has only been formed about 14 years & was a mere farm house in Jas Backhouse's days whom he remembers well & speaks of very highly

Elton, & Gibbons the two superintendent engineers of the bridge kindly shewed us the plan. The magistrates clerk Scholtz said he had picked up diamonds about here & that it was the original place of discovery though now Kimberley distant 14 hours is the chief spot & not the place marked on the map "Diamond Fields"

The original Mission Station bearing James Backhouse's name since the time Griqua Land became a British ~~Colony~~ Territory has been named Douglas, it is only a few hours drive from here

5 29.IV
'11 A B.& F. Bible Society Inaugurated in Hope Town

A Branch Bible Society has been formed this evening in connexion with the Cape Town Auxilliary & at this its first meeting with Mr Sharp & myself interpreted for by the D. R. Ch. minister Rousseau who also gave an independent speech. The organisation was thoroughly set on foot & £2.12.6 collected from the little meeting held in the Court room, the magistrate Mr Burton being in the chair.

In the evening devotions our host prayed earnestly for a blessing on the days proceedings & especially for this newly formed Bible Society in Hope Town, & on the two friends who were with them do thou guide them by thine eye bring them through this weary desert to their destination: be a pillar of cloud to them by day & a pillar of fire by night; & bless them in their undertakings for thee in all their journeyings through the world" &c which was continued by A. A. on behalf of the minister & his family.

Mr Rousseau looks to starting tomorrow on a pastoral visit soon after sunrise about the same time as we leave his hospitable roof.

30.IV
III Left Hope Town after the most warm hearted christian greetings from our friend Mr Rousseau & others at 7.30 A.M travelling over heavy sandy & rocky roads, outspanned 3/4 hour to give the mules a roll, & again at 1.30 till 3 P.m

1878 Brand Fontein Klipp Fontein 6

30.IV
III

Soon after passed a pond on our left with no house called (Lotus Kraal, & at 4.30 reached Brand Fontein lying to the right of the road, a spring out of the earth & rocks forming a little running supply damed up to irrigate a few peach orange apple & pear trees on each side of a gulley where further on a patch of mealies is cultivated. There are only two little houses here with coloured people here who sent a half clad urchin for a shilling on behalf of our mules drinking. We outspaned for the night

1.V
IV Left Brand Fontein at 8.40 A.M. after breakfast at 11.40 outspaned for ½ an hour till 12.10. Reached Klipp Fontein at 1.20 & outspaned till 3.30. It is only a pond but a large one damed up & never failing so the farmer Fouché informed us. He also said that the morning we left Hope Town news arrived from Griqua Town & Griqua Land West generally of ~~farmers~~ leaving there with their families cattle sheep &c on account of the rising & threatening attitude of the Griqua Tribes whose land was annexed under British rule some half dozen years ago & are determined on throwing off the yoke. We saw the farmers & passed by their encampment & they did not understand our going forward into the country across the Orange

7, 1, iv Rumours of Griqua Rising

river which they had only just left in fear of their lives. I remarked to Isaac Sharp it was enough to make us serious but the text came before me again & again — some trust in chariots & some in horses, but we will trust in the name of the Lord our God — yes he said emphatically "it is our only refuge" And at our outspanning at night in the open veldt when supper was over & we had reading in his tent he referred to the text again saying "but we will remember the Lord our God — as one that had often been his trust That he felt no alarm in the present instance. & that as it had been on his mind for some time that we must press on towards Kuruman, very likely we should come to see that there was a pointing hand in the matter concerning our future movements

Our drivers are somewhat alarmed & eager for any rumour I do not feel apprehensive of any real danger though I think it possible our faith may be tried more than it has been. Tomorrow we expect to cross the Orange river into the Griqua country

The names of the farmers who have left their homesteads & whom we passed by are Swanapol Wilkies & Jacobs We think this has been in the fore part of the day & the worst & snakiest road we have travelled over in the coach since leaving Cape Town

Saw many tall Kaffir cranes of a bluish grey colour which ran like ostriches in the far distance to the water

2.V Left our night's outspan at 8 A.M. Outspanned at Marks (Drift) for an hour & quarter leaving it at 10.30 with the farmer Fred Meyers riding a little way with us. We had a cup of coffee with them & bought two buckets full of oats for 15/- all he had.

We reached the Junction of the Orange and Vaal rivers at One o'clock but it was sun-set before we were ferried across & the poor mules had fearful work at both sides of the river The banks being steepest on the Griqua land side & we required 8 men at the wheels to help the coach forward from the water, and we outspanned at once a hundred yards or two off the river. Gers the proprietor of the ferry must be getting rich for we paid him a sovereign though to be sure he has to keep several darkey servants. He has been very busy the last day or two ferrying over to the Col. the refugees from the north or Griqua land West. He was very civil to us & sold us all the oat sheaves he had about 40 for 1/- ea.

Brak a Swing-tree. Sweet F. Back house or Douglas

3·V VI After a little delay from mules straying we managed t make our start from our night's outspan ground on the Griqua Land side at 9·30 after breakfast. Our road turned immediately to the right or East - but one road went straight forward to the North towards Griqua Town where the chief called Captain Waterboer reside. After we had gone a couple of miles we came to some deserted huts & tempry Kraals on the East or right hand where we watered our mules at the river Vaal havin spent an hour as we should not get water until reaching Campbell's Dorp Still more to the right & a mile or so ahead & nearer to the river was a Kaffir location (& Sweet Fontein) & we passed by the fork in the road leading past the location towards Back hou M.S. now called Douglas, taking the left & more Northerly fork towards Campbell's dorp, passing through some deep gullies or sluits when, at the bottom of one, a double tree broke & a mimosa sapling was soon made to serv for another & we got up the hill after only a 15 minutes delay from it, by putting all hands to the work. The road was often rocky & sandy making progress slow & by near sun-down

15, 5
3.V VI

we had got to a dried Vley supposed to be Roode Kopje, & half way to Campbell's or only 10 or 12 miles from the Junction - Outspanning for the night. We here found a sack of chopped-oat-sheaves had dropped from behind the coach, & Abdol finding it out first, ran back without saying anything to us, to seek it, but returned in half an hour without it, looking hot & tired, saying he saw two Kaffirs sitting one on each side the road, & he was frightened of trusting himself near them.

4.V VII Left our nights outspan at 8 A. M. one mule declining to eat: travelled over a road we had frequently to stop & mend with great stones to fill up the holes, or make the steep ledges of rock more gradual in ascent & this especially just done & in the Poort of Campbell's (Dorp which we reached about four in the afternoon, having spent 3 hours previously in outspanning. Cambell was ~~abandoned or~~ discontinued as a M. S. in×1849 & is at the present moment being surveyed as a village by Mr Patterson who is residing in his ox wagon 20 feet long & 6 ft. wide inside fitted up with a chest of drawers & good sized bed stead & table for maps &c. He drove up to the place flying a flag & called an hotel

× Commenced about 1825 - by John Bartlet

Campbells Dorp

4 V VII

store where some noisy Kaffirs were outspanned a few yards off making loud talk & others inside purchasing the goods & concluded we should be better at a distance & so with civility were shown a place to outspan a few hundred yards away on a nice green sward where we soon had our two tents pitched & a blacksmith at work upon the coach where the heavy luggage had made it give way. We made a few calls after sun-down with lantern in hand – there being but a streak of a moon & asked the people to assemble with us tomorrow afternoon to read a chapter & for worship which they readily made way for at the house of Henry Bartlett an old [illegible] with some sons &c. & whose father was the last missionary there the dilapidated building being now used as a house close by was then the Ch.

5. V I A farmer named Williams of whom we bot. some loaves weighing about 3lbs. ea. for 2/- ea. sent us a note with the present of a can of milk for our coffee The mules strayed in the night & were not found until late in the forenoon & whilst we were all away a great hungry black dog visited our store boxes & bags & abstracted a great joint of meat & all our new white bread which it was just running off with as we returned. The [illegible]

5 I V (Whitehead)

-cornet paid us a visit & we all three sat in the coach he saying the Govr of Griqua Land West Lanyon had sent post haste for more help from Kimberly & things were looking more serious at Puis-ka & more blood had been shed about 100 miles W. of here the Boer encampment being at Modder at the end of the Langeberg range of Mts Kimberly is about 70 miles from Campbell Campbell is reckoned 17 hours or 162 miles from Kuruman. Douglas or Backhous M.S. is 3 hours or 18 miles from here

I awoke early this morning with very cold feet & limbs but before many hours were over my tent was too hot otherwise to bear altho. I opened it at the doorway & the bottom for a current of air.

In the old chapel where now resides the old widow of John Bartlett the last missionary of Campbell who died in harness after an 8 days illness we met at four oclock this afternoon about 25 English speaking people: to whom at J.S.'s suggestion I read a portion of Scripture selecting a part of the Acts XIII v. & Psalm 144 from the 9th verse at its conclusion speaking to them of the Saviour & desiring all to seek after him in their hearts &c. A little pause followed & J. Sharpe spoke to them more fully & in a similar strain, also alluding

5.V
I

to the band of worshipers that formerly aſsembled in this building some now gone to their eternal rest: concluding afterwards with prayer & an interval of silence which the people seemed to understand. We have had one or two presents of milk, fresh butter & bread. Our blacksmith is also a son of the old miſsionary. We walked into the garden stocked with peach, fig & quince trees; oranges do not thrive here: the place has once been cared for; but is now gone into decay - the sons perhaps are too fond of beer - & these facts brought the paſsage to my remembrance "how are the mighty fallen"

As we walked home J.S. said "I felt glad for the part thou took in the meeting & I hope thou will be encouraged." We both thot we were in our right place spending this First day in Campbells-dorp

6.V Whitehead the Field Cornet sent us a present of fresh beef this morning & afterwards visited us at our camping ground & informed us that about 50 miles east of us at Karee Fontein a farmer had reported 40 of his cattle miſsing out of a herd of 160; O said the Field Cornet perhaps they have only strayed; Mr Whitehead said the boer you dont know the Kaffirs as well as I do

We left Campbell this morning starting late at the desire of the J.C. till the post brought the lates news from Kimberley & other districts & in order that we might be the bearers of "her Majesty's Mail" to Daniel's Kuil viz. two brown paper packets of letters addressed to J.J. Burness Esq. J.P. which Whitehead placed in my hands: he sat with us in the coach for some while & J. Sharp had a little conversation with him about Friends principles whilst I was buisied about many things on our journeys account

The people here seem pleased with our visit & Williams would not take pay for his bread & in addition came a fowl ready cooked as "his wifes present" and the old widow Bartlett sent a grandson with some milk just as we were leaving at 11.30. In two hours & a half, at 2 oclock we came to two ponds 3/4 mile apart on the left side of our road and outspanned for 1½ hour for the mules sake & our own The place is called Douns & is visible on some maps the only inhabitants seemed to be in a few huts just before we reached the water. We rode on till half an hour before sun-set & outspanned for the night without any water for the mules and as soon as it was dark thought it needful to tak the precaution as we had been advised by the Field Cornet to fasten them up to the side of the coach

Our road so far from Campbell has greatly improved being a good hard & mostly level one literally free from large rocks & heavy sand & we are informed it continues thus till about six miles before reaching Daniels Kuil

7.V III I awoke before day-break this morning, as I slept in the coach struck a match, & found it 4.30, called to the Malay drivers who were sleeping partly under the coach to feed the mules & commenced dressing & folding up my bed-stead & wrappers & in 1/2 an hour I.S. was astir in his tent & Abdol brought us each a cup of hot tea, & soon just at sunrise with a glorious red tint in the sky, we set out again on our way at 6.41 reaching the little Kaffir village of Paap Kuil at 9.30 where the Chief Gert August met us with a hearty welcome into his circular one roomed house & told us how he had lived at Backhouse & at Lee Ho & been 7 months with John Moffatt at Kuruman & on our informing him we had had an interview with Rober Moffatt just before leaving England he went to a box & brought out a green canvas wrapper enclosing two photographs & laid them in Isaac Sharp's hands -

7 V

Groote Pan

The first was good to recognise one of old Dr Moffatt "he is fine old man" - "yes he is fine old man" The other was a double one - & I looked at him & smiled, & he tapped his breast in evident pleasure & salu fashion at its recognition - & the other opposite him? - That is mine vrouw dood drie jaar His children not over weighted with clothing seemed to be making a parlour bedroom of a good sized covered wagon they seemed pleased with a dry currant cake given them. He shewed us how they sewed the skins of animals to form Karosses with a pointed steel resembling a knitting needle & fine sinews He is rather a clever man brought from the same box Dutch, Kaffir, Sechuana &c books received as presents which he said he could read His cousin Izaac has a finer countenance but not so much power. Before leaving after an hours stay we all knelt down whilst J. Sharp offered prayer on behalf of the two poor brothers. It was 11.40 when we left him, & at 11.40 we outspanned for our nooning till 1.40. Travelling on over a more thickly bushy country with coarse clean grass & good hard road till near sun passing, as the road went right through the now dried Groote Pan (Large well or dam). & judged we were almost in sight of Daniels Kuil. We had but just enough water in our casks to make coffee with, & eat our supper with the noise of the jackall's cry around us & the croaking of cranes betokening water somewhere at no very great distance The Groote Pan or well is a large depression two or three miles in extent & no doubt in a wet season forms a fine sheet of water & our road lay right through the chief part of it. A.S. read a chapter or two of Cuylers "Heart Life" ending with one from Mark & I retired to the coach to write my journal. The wind has been rather high today raising the dust in a trying manner to our eyes Until this evening when we met a youth (Kaffir) on [illegible] back we have met no one on the road either yesterday or today. (Daniels Kuil is a Griqua village Chapman's Kuru [illegible]

8.V Left camp at sunrise & in half an hour came up to the Kaffir village of Daniel's Kuil outspanning near the wat[illegible] the road below the village & soon had above a dozen Ka[illegible] around us: one Andreas Kreiger could speak a little English & conducted us at once to Waterboers goal though [illegible] is two years since he used it as such It is a hole in the ground shaped like a great iron pot caving in below & drawing narrower towards the top where it is about 30 feet wide & perhaps 40 deep The village is named from

15.5
8.iv

at Daniel's Den. We got our breakfast with these Kaffirs in a circle round our fire watching all our proceedings & asking for news about the war both from us & our drivers J. Sharp gave them each an illuminated text & Andreas a Dutch Testament which he could read pretty well As we walked on towards J J Burness's store ½ a mile further on we met Chapman with his ox wagon who had been two days only in coming from his trading station at Kuruman & gave us information about the road & where to find water. We bought of Burness 100 lbs mealies at £2.10.0 the muide or 3d per lb a few pounds of potatoes & some fine onions of his own growing he made us a present of some fresh butter eggs & bread & pressed us to stay breakfast with them but time would not allow & at 10.30 we rode on with an interval of two hours & half for outspanning, over a road often heavy sand, but now & then good & hard, till 7 o'clock more than 2 hours after sun down hoping to reach water at Neal's Fontein. An hour after leaving Daniels Kuil we passed close round a fontein (Kramers), where from all around the little sheet of water the fresh clear liquid was bubbling up plentifully & running out of the dam like a brook From Daniels Kuil the road turns off to the right or East

19
8.V
IX Kramers Fontein. Koening's Fontein

towards Klipp Drift distant 13 hours & Pniel & Kimberley so that we may have to come this way again We learned John Moffatt was at Setchelli distant from Kuruman about two weeks

9.V Breakfasted & left our outspan at 8 arriving at ~~Kramers~~ Neal's Fontein at 9.50 Two thorn trees, growing as one on the West side of the road being the land marks, & a little a head on the East side of the road & ¼ mile from it following the depression of the land brought us to what perhaps is sometimes a large sheet of water, but our mules quickly drank the little pool dry to the solid mud then the thirsty animals not having drank since yesterday morning, had to be pulled & driven from it. We stayed 40 minutes leaving it at 10.30 travelling through [illegible] sand & rockey roads, outspanning again at noon for 2¼ hours & about 5 at sun set reached Koning's Fontein outspanning by it & as usual knee haltering the mules before turning loose to eat grass previous to giving them their feed of corn. We said there is such good grass & water here there is no fear of their straying, but by our evening arrangements were completed they were not to be found: a number of Griquas some mounted on oxen had paid a short visit to our camp fire & from

9.V

Mules strayed away

the unsettled state of the tribe in other quarters we now began to think they had driven them off. Our drivers declined making much search by the light of the moon in its first quarter I went by myself a considerable circle of a mile or two but could see no traces & we concluded we could do nothing more till morning

10.V A day o much anxiety it is now near sun down and the mules have not turned up, Abdol & Totter started on their spoor at sun rise Abdol returned in the middle of the forenoon & Yonge Totter much later having tracked them about as far as Kramers Fontein & says they are travelling on without eating: meanwhile we had asked some of our dark visitors if they were willing to go in their seach & for the sum of 5/- three of them set off first looking at the ground in separate places where they were last seen & then we could see them in the far distance set off in a run over the ground in the direction we had come from the night before We were suspicious of treachery & engaged three others thinking possibly they might look in another direction but hearing that a man with a buck coming on the road had seen their spoor at sun rise they quickly vanished in that direction & in two or three hours returned having overtaken the first party following their track on the road & amongst them entered into an agreement that two only of them should go forward & the others come back for their share of the money. We told them our agreement with them was no mules no money; however they became importunate and awkward & we thought it best to give three of them 2/- each with which they went away satisfied. Abdol told me afterwards that the chief speaker & most dis-agreeable of them had threatened to make me travel with the rest before night if I did not pay it him. Just at sun set two natives hove in sight with two [illegible] leading mules before them which had been roaming separate from the rest over the grass, whilst they said the others were on the road & very likely at Daniels Kuil now. ~~but three of their number were following them; and~~ & they knew nothing of what the three men said who had returned & demanded the money*. So we asked them to tell their Chief old Adam a respectable looking man who had visited us in the afternoon. They say after ~~after~~ they have had supper & a rest they will take their blankets & go in search of the other six by the light of the moon. * They further said the three who returned so early

* & on horse back

without them & demanded pay, just went & laid down the bush & never went after them at all.

This morning before sun rise I noticed the thermometer registering 29° or 3° of frost. Ice was on the edges of Koening's F^tn. & hoar frost on the grass, but the two days previously I had felt colder in the night. We are in a little depression here but for the two previous days have risen about 300 feet & appear to be about 4,000 ft. above the sea level which accounts for the cold we feel although the sun shines bright & powerful & reaches 82° at noon perhaps more for I today even felt the sun on my head too much without my pith helmet

The two native Bechuanas Petrus & Willchem were a long time in coming to us again & when they did come it was to raise their demands for the bargain & asked £7 to go on horseback with I told them through Abdol this was out of the question & they might go on foot & we would give them 30/- when they brought back the six mules they agreed to go for £2 meanwhile Chapman of Kuruman whom we had seen at (Daniels Kuil came by with his ox wagon & reported seeing six animals this evening near

10.V
VI

to Neals Fontein where we had given them drink in the muddy pool, + in the dusk of the evening supposed they were gnus (wilde besles) It was 10.45 P.m. when they ramped off & Chapman who is acquainted with the two Bechuanas thinks they will bring them back tomorrow afternoon. As his wagon is empty he offered to pull our coach on behind it & leave word with the Bechuana Chief Old Adam for the mules to be sent on to Kuruman but this we thought would hardly be safe for the coach over the rocks & ruts & after a little conversation I suggested to I. Sharp would he like to go forward in Chapman's wagon & leave me with our men & coach to come on when the mules arrived, which he seemed to take to.

I had been feeling a little feverish all day & went to bed not feeling hungry without tea or supper

11.V
VII The night much warmer & no ice visible. Chapman left his camp & came to ours early & said he should be pleased to take I. Sharp along with him & after a hurried reading & prayer in his hut he left me at 8 o'clock

18/5
11.V
VII

Adam Petrus

Shortly after having left Neals Fontein we observed some tall piles of stones & learn they were to mark the northern boundary line between Griqua land west which we were leaving behind us and the Bechuana country which we were entering also in some parts inhabited by Bushmen two or three of whom visited our camp fire Chapman who is no relation to the John Chapman African traveller (& author) says the Bushmen here abouts are mostly kept in a sort of servitude by the other natives, who sometimes call them their servants & at others their children, & now & then give them a buck. One Bechuana who came along reminded us strongly of the representations we had seen of Robinson Crusoe & when he went by again after a few hours J.S. said here comes our Robinson Crusoe They were mostly dreſsed in a skin mantle sort of Koroſs, girdle & apron; some had beads round their necks & braſs & copper bracelets on their wrists made of coiled wire a couple of which made by the wearer himself a shilling induced him to part with. Old Adam & some of his followers were dreſsed in well worn English clothing He paid us a visit again this afternoon sitting talking with the two Malay drivers

& occasionally a word or two with me & asked for a book to read in his own Bechuana language I gave him a little Testament in Dutch which he could read a little & wrote in it his name Adam Petrus from J.S. & L.K. I told him I had been thinking of going to visit his village when he got up from the ground & said come along. We sat in the area outside his hut on two chairs. I inquired how many children he had: he said three daughters I asked to see them, he smiled & called for them & his sister a comeley looking matron appeared & first one then another daughter. I beckoned his sister & gave her three needles also one of his daughters, when the second daughter came forward out of the hut & held out her hand for some too without any other gesture or look or smile, whilst his sister was all smiles. I had not been back more than two hours when a smiling [illegible] came with a rather aged chanticleer saying "present". Abdol said he would say his prayers over it tomorrow in true Mahomedan fashion & slew it for dinner.

This evening I heard singing & dancing going on & had the curiosity to see it & took Abdol & called on the chief who took us to where the camp fire & sound was He said it was only Bushmen & women & none of his people Bechuanas did

~~did not~~ dance. Around two fires were 30 or 40 Bushmen & women, clapping their hands, sat on the ground & singing a noise something like O lo lolo Lo lo lolo le &c & in their midst on a buckskin mat was a man jumping up & down & sometimes throwing out his arms & kicking up his feet, holding in one hand a jackall's tail, & from his neck another one suspended from a long string down to his feet & which he occasionally kicked from him with a jerk which sent it over his shoulders. He made noise like groans & seemed as tho. in pain or very desperate & in a while left the circle & another Bushman handed him a spear. Old Adam touched me & said we had better come away at once as he was getting mad. Abdol was frightened. I afterwards heard whether true or not, but a Bechuana said the man was sick & the Bushmen doctors kept him up to this excited dance to make him better.

At 9-30 P.M. as I was sat in the coach writing Abdol cried out the ezels are here sir, the mules is come sir! They were overtaken early this morning close by Q. anie Kuil & still travelling on, 38 miles at least from here. The 2 Bechuanas as soon as they delivered up the mules threw themselves down on the ground & asked for

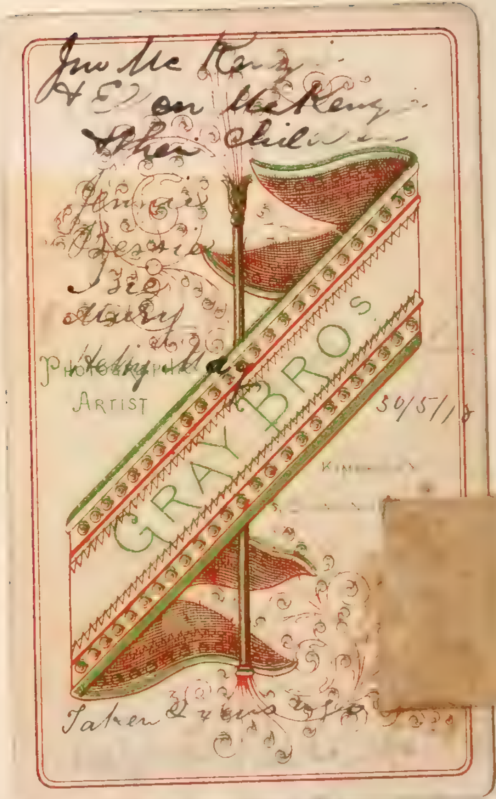
11.V
VII

water coffee & food or tobacco: all of which they now enjoyed. They are two brothers & one of them Petrus has been abroad as it were, for he has worked at the Diamond Fields & can speak a little English & was my informant concerning the Bushman doctors. They pretended to claim 5/- each mule in addition to the £2 agreed upon; but when I stood firm said well it is all right: & were evidently pleased with their bargain; poſsibly as much as I was at the sound of the mules returning.

12.V Took an easy stage today of 5 hours from 9 till 2 to Stein Bock Fontein & outspanned for the night. It is a deserted looking place with 2 native huts & some half dead trees that have been irrigated I suppose when the huts were inhabited. I wanted to get away from Koenings F. for I had been a little feverish & head achy as I supposed from its rather boggy ground.

13.V Three hours riding this morning brought us to "Kuruman & while giving the mules drink at the fontein (alias river) a meſsenger on the look out came to say that I was expected to take up my quarters at the residence of John Mackenzie the Superintendent of the Moffat Training Institution & driving up the hill thought on stopping before

GRAY BROS DIAMOND FIELDS



Jno McKenzie
& Ellen McKenzie
Their Children
Jimmie
Jessie
Isie
Mary
Hettie

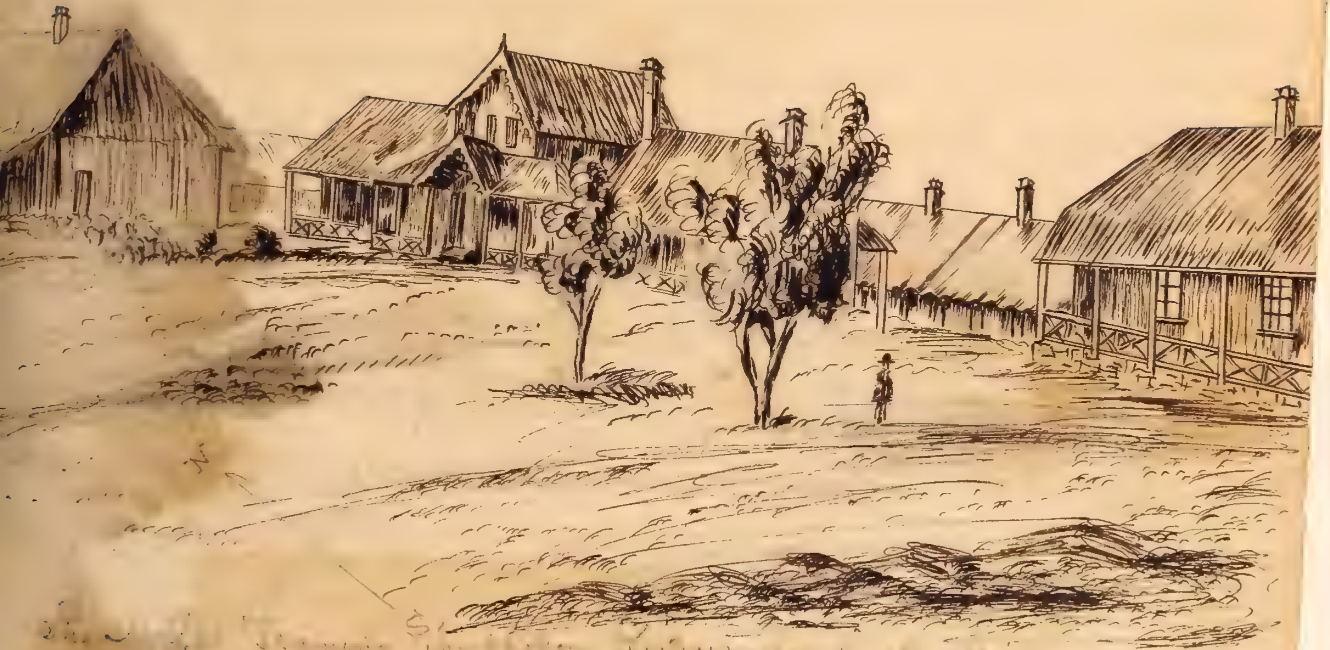
PHOTOGRAPHIC
ARTIST

GRAY BROS.

30/5/1

KIMBERLEY

Taken 2 years ago



[illegible] Training Institution [illegible]
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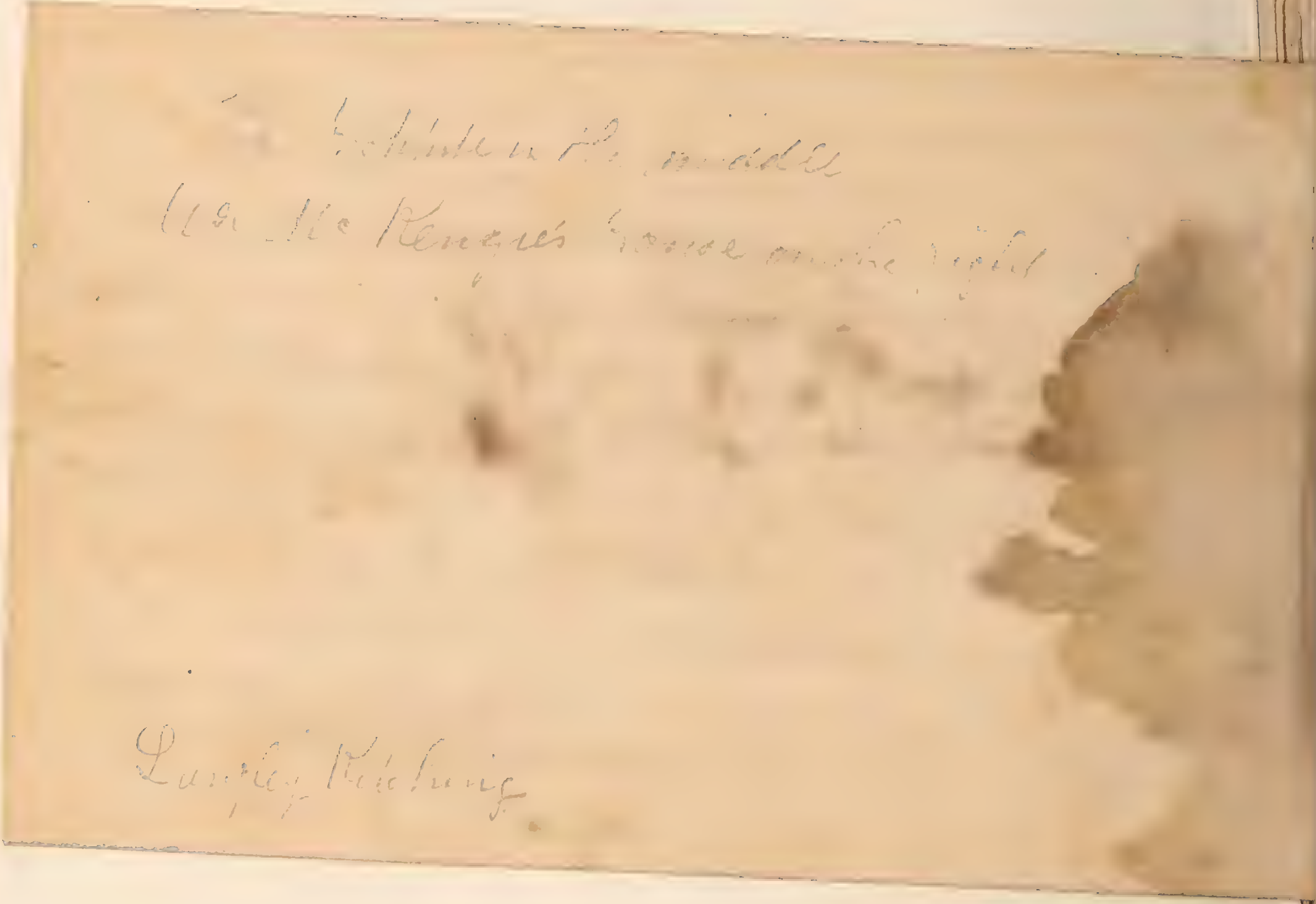

Kitchen in the middle
Mr. McKenzie's house on the right

Langley Kitching

1876
18
13.V
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Arrive at Kuruman

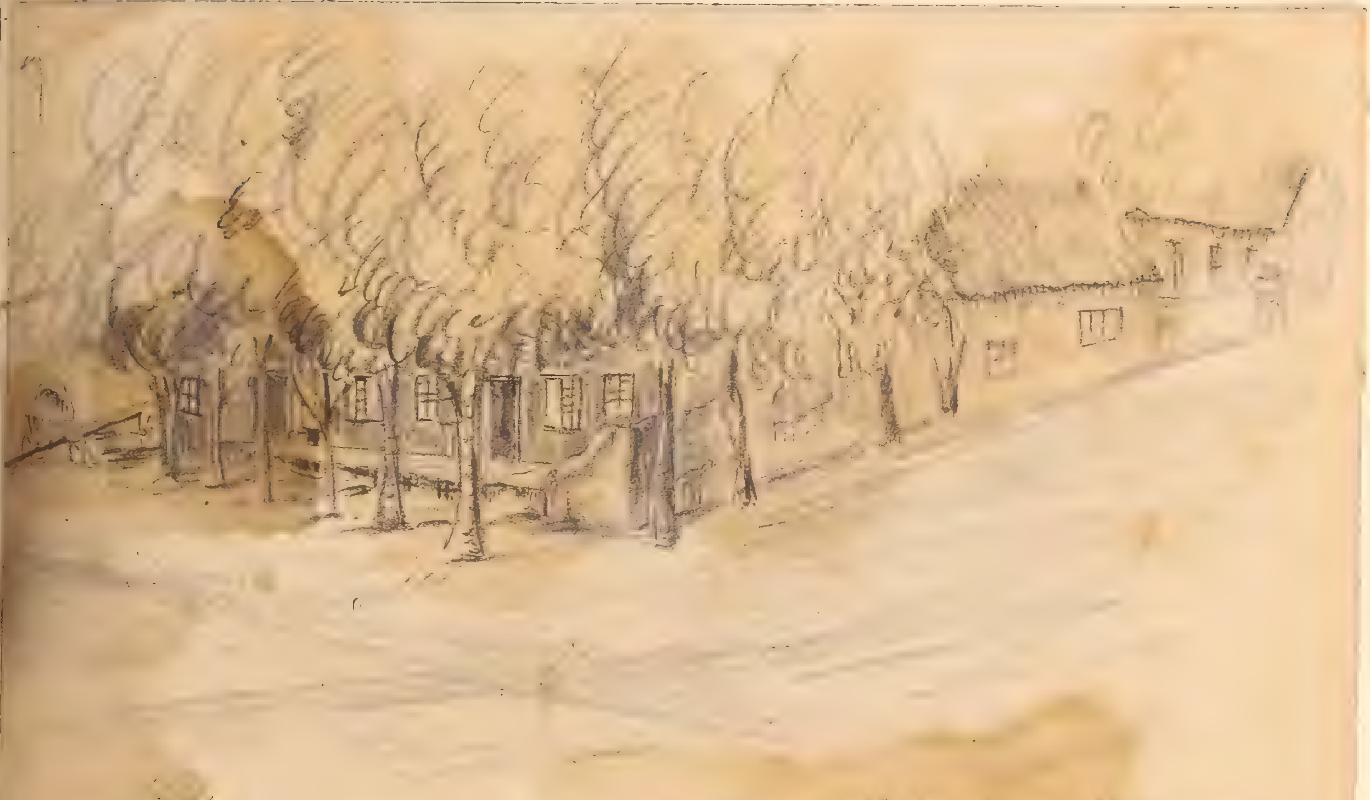
the house what a pleasant sight it is to see so many smiling white faces after being so many days and only seen black ones. Mrs Mackenzie with a child in her arms welcomed me at once on the steps of the verandah ther husband soon came from a few hundred yards opposite - Robert Moffatts old residence In the study formerly occupied by the Dr. J. Sharp has his allotted quarters & there we talked over plans from his northern wanderings - to Kanya, where Mr [illegible] stationed, Molepolole, where John Moffatt is now labouring & probably to Shoshong, where Mr Hepburn is, i.e. first going to Molito (Moteeto) the minister of which station is here today ~~[illegible]~~ (Mr Hookey) with his wife children, ox wagon & two cows. He has lived at Enfield & knows Albert George K. & supposed I might be him: he is an Independent & says Albert G. is now a deacon there. Whilst J.S. & I were sat in Dr Moffatts old study (J.S.'s bedroom) six of the students came to offer their greetings whom J.S. set to read a verse each in the Sechuana Bible & then gave them the same printed on leaflet with illuminated border which they intend hanging up in their houses.

Mr Jno. Brown who lives in the (Dr's old house at present interpreter.
who married Jas Read's daughter

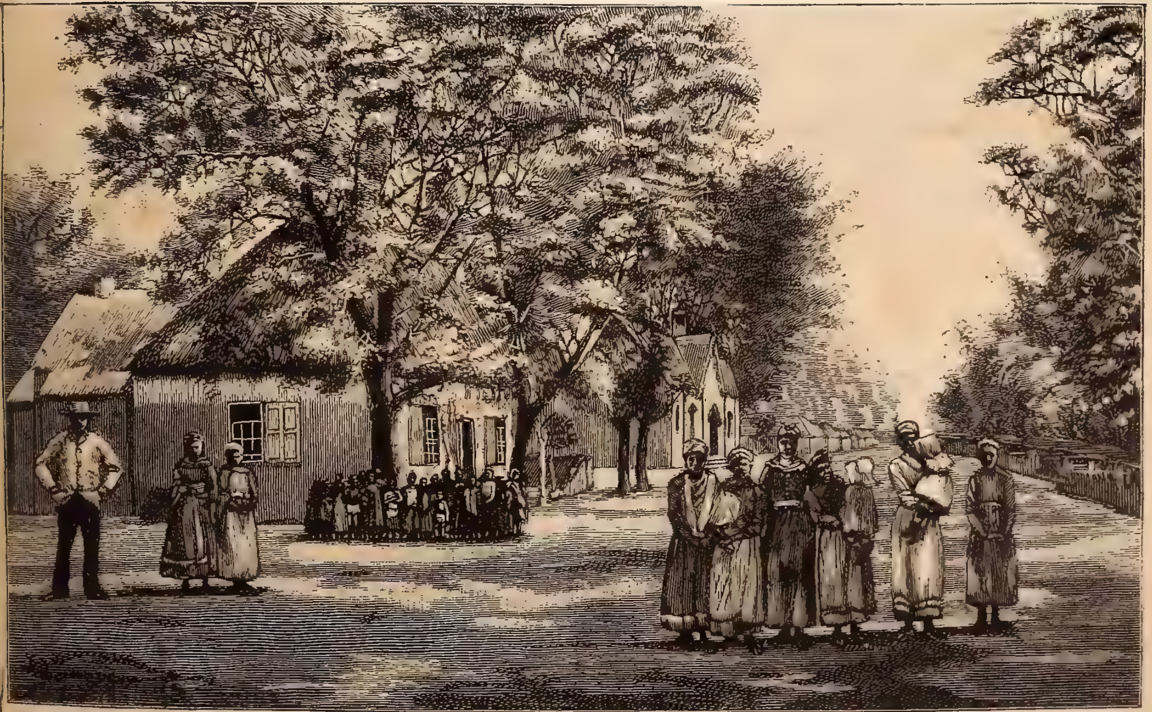
Bechuana Serfdom

14.V Paid an early visit to the blacksmith to urge him on. The quarters allotted to our men were not satisfactory: they took fright from seeing a snake in the thatch over head inside the hut. Snakes are more frequent here than in any part we have yet been in

J. Mackenzie says he has had some controversy with the Bechuanas around Kuruman concerning the system of serfdom which exists among them. Rather [illegible] to what it is at Koening where it is only Bushmen [illegible] who are held in serfdom, but here in the Kuruman [illegible] they hold members of their own tribe & whose children are born serfs & descend from father to son same as ca[illegible] Not long ago a woman serf was married from a [illegible] of about 9 miles from here to a man close by them. [illegible] such conditions they scarcely liked or dared to bring her away from so near the Mission station but after the couple had lived quietly for a while & had 3 or 4 children they came by one day with a wagon & drove the children off to the wife's old master. As there are three or four Bechuana deacons of the mission Ch. J. M. laid this matter before them who to a man said it was according to their law. He has laid the case before them solemnly in a Christian point of view, & left it to digest for 12 mos. & to find a



Revd Moffatt's house at [illegible]



THE LATE DR. MOFFAT'S HOUSE AND THE CHURCH AT KURUMAN.

14.V

Bechuana Serfdom

remedy. If a son marries he often has so many serfs given him: but as yet these serfs have never been sold. If a serf from ill-usage runs away from his owner & complains to the chief & says give me to whom you will but don't give me back to that man; he usually has his request granted, from the fact that the chief in his pride likes to be able to say, no one ever asked help from ~~him~~ me & does not receive it. But supposing the owner of the run-away is a personal friend of the chief: he will be told "I know your master is a hasty man but you had better go back to him & try & pull together. Not long ago a man came to S.ll. with his knee-joints the thickest parts of either his legs or thighs from starvation, saying I am So & so's serf & he refuses to give me food because I am old & he wants all the food for the young serfs who can work & I am really dying do give me some food & let me stop with you. Well said S.ll. after I have fed you up in 3 months or so your master will be coming & scolding both you & me & take you back again; O no said the serf I called upon all the people to witness that he had given me no food for so long & now he cannot take me back again.

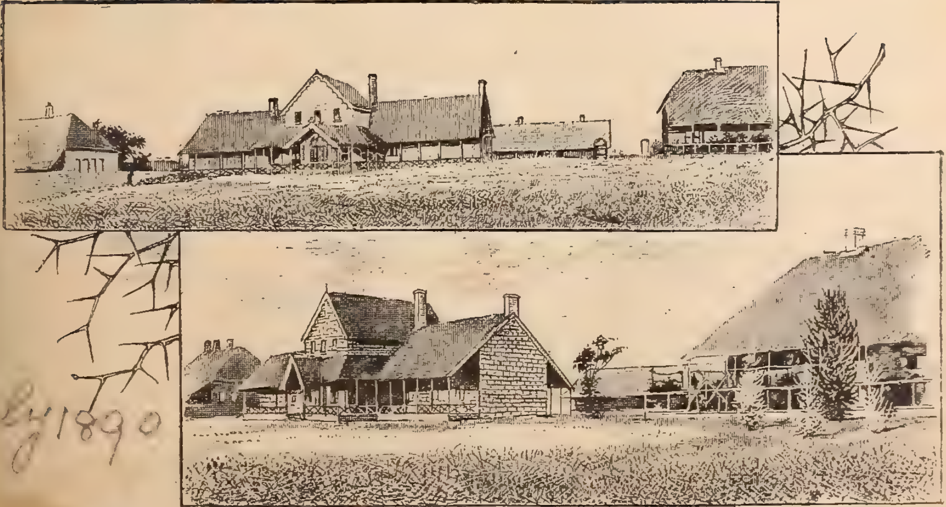
2 31

14_{III}.V A Bechuana Wedding

A Bechuana village is a combined civil & military organisation All the boys are circumcised between the age of 8 & 13 years & those of one age being circumcised in one batch form a company or regiment by themselves & if there is a chief or nobleman's son in that batch he is their captain or leader in name & so that the chief as his needs may be orders out so many companies by their leaders names.

15_{IV}.V Our blacksmith is a clever coloured man but a ra[illegible] [illegible] man has three or four wives & is addicted to cape brandy, beer is not to be had in Kuruman.

We witnessed the marriage of a coloured couple this afternoon. The bride wore a clean yellowish white dress & a white [illegible] with broad pink border a light blue or grey bonnet much too small for her & which seemed only made for a baby [illegible] She was somewhat stout & clumsy & it looked all the more curious I expect she never had a bonnet on before The groom wore black cloth clothes & so soon as the wedding was over I noticed him without coat or waistcoat at the wagon side in which they had come. The bridesmaid was neatly dressed & with head gear a red pocket handkerchief turban wise. All the other ladies of the retinue seemed to have dresses made of buckskin dressed in the usual beautifully soft native washleather like style but of an ochreish hue



Aug 1890

THE MOFFAT INSTITUTION.

with their shawls & turbans. They all signed their names with a cross. The fee was 5/- but the fellow wanted to get off with 4/6 saying he owed 6d to a Christian teacher in another town for some writing paper thinking it a plausible excuse which was not allowed to pass being merely one of their stingy tricks

16.V Rain came on this evening about tea time & we thought we would be prevented going across the hollow for the usual weekly prayer meeting amongst the mission families, which is held in the house of Jno Brown. The younger branch of the Chapman family sometimes attend.

17.V Very cold threatening rain. I took a walk round the river sources to get warm. Ellison went hunting but came back in the afternoon without anything. He was after either bucks or Guinea-fowl Gathered my pockets full of walnuts from Dr. Moffatts old garden & cut an olive branch for a walking stick from the trees taken there by Jas Backhouse. In my bedroom thermo. 52° in the morning The leaves are fast falling off the syringa trees, peach fig & vines are almost entirely bare.

19.V The service was conducted in Sechuana & at its close in the morning J.T. had an opportunity given & was interpreted for by Jno. McKenzie. In the afternoon at 3.30 in Jno. Brown's house the English people assembled and

19.V I

as previously arranged the opportunity was entirely given up to J. Sharp who had a pretty close & searching time first reading a chapter & commencing & ending with prayer
Willmore one of the Store-keepers is a cousin of Charles Willmore & has two brothers in Grahamstown he was born in the Colony & married a miss Quick× who came as governess into Dr Moffats family at Kuruman. Abdol taken sick, fever.

20.V '' J.S. & I. took a walk this morning following the course of the stream for 2 or 3 miles to its rise in a small cave entered by a narrow passage on the walls of which are large numbers of small bats whose bodies are clad with thick white fur.

21.V III J.S. had a religious opportunity with the six [illegible] students & their wives, addressing them in the first place from Luke 5. 27

The agitation in & around Griqua Town district continues & information comes to Kuruman that the trader van (De Ruden) [illegible] whom I saw in Hope Town & who crossed the Hook Ferry when we did with two wagons of military equipments has had two of his store clerks killed. Three men from Jantjees village rode up to the house this morning & informed Mrs Mackenzie that some of their horses were missing & they were on their spoor. And day before yesterday near the other side of Willmore's store a man

× She is from Brixton & has lived in Sheffield

Kuruman. Warlike Rumours

21.V
iii

asegai in hand was driving before him four head of cattle & asked where he was driving them to and whose they were O they were Mr. McKenzie's & he was driving them to his post Neither of which were true & the cattle driven from him But as the thief had an asegai & the detectors had nothing he got off Abdol's spell of fever is over but Jorge Totter is affected in the same way. J.S. & J Brown succeſsfully doctor them both

We held a little Bible Society Meeting in J.B.'s house.

22.V
iv
Jantjee the Chief of this district who has his residence about 18 miles from Kuruman on the road to Kimberley of Mangery has come in this evening with his son bringing news of warlike rumours afloat That the people and Chief Morse of the Batlaro tribe who live 9 miles from here down the Kuruman River at ~~Mangery~~ Morewe's were joining cause with the Griquas on the "big river" & that inasmuch as miſsionaries were a source of information to the enemy ~~they~~ with their post, letters, & newspapers, they would cut off such means of information by a general maſsacre of all at the Kuruman Miſsion station to begin with. He says report goes that Griqua Town is burnt & major Langan surrounded & many wild rumours he does not believe

22.V IV Kuruman

Today the burning & massacre was arranged to take place and Mr Mackenzie thinks Jantjee has really come to see if the place is still in existence. He sat at table with us at supper still considers that as the other natives in this immediate neighbourhood know that Jantjee is friendly they will not venture to molest the place.

23.V V Rumours founded & unfounded still going around but nothing confirmed as yet. Prayer Meeting in the evening in Mr Browns house the state of things suitably alluded to with prayer for those christian brethren who start on another stage of their journey tomorrow.

24.V VI We were not able to start this morning as the cattle had strayed & the engaged driver was ill & another had to be found for them. J. Mackenzie says he had the winding up of the affairs of two Englishmen who died of fever north of here [illegible] of Meanwood Leeds who died near the Zambesi & a son of John Betts of our Society who unwisely went into the fever district to trade at the height of the fever season (when no other wagon trading would go (excepting one young man who followed his example) & died at Lake N'gami

25.V VII The news that Griqua Town is surrounded by 400 natives is now confirmed & that Van De Kinyden shot himself in fright & one of his clerks was killed: his store ransacked & £2000 in notes taken out of his safe & burn

Fever Prescription of Livingstone

(African Fever Prescription)

J. Mackenzie says he has often cured both white men & black attacked by the fever of the interior of Africa by means of Dr Livingstons prescription given in half the doctors doses which he says are too severe & almost enough to kill you. He says the same remedy is now used in India & thinks it good for the Madagascar fever

Rhubarb 8 grains Jalap 8 grs Calomel 2 grains or enough to purge freely (Dr Livingstone gives 16 grains Rhubarb & of jalap & 4 grs Calomel) But combined with 2 grains of Quinine (Dr L gives 3 grs Quinine)

After free perspiration which the above will cause purging 3 grain doses of Quinine are to be given between meal times three times a day, until the noises in the ear or deafness point to the fact that the system is completely under the influence of Quinine, when it is to be gradually reduced in quantity

26.V To da

last week &.

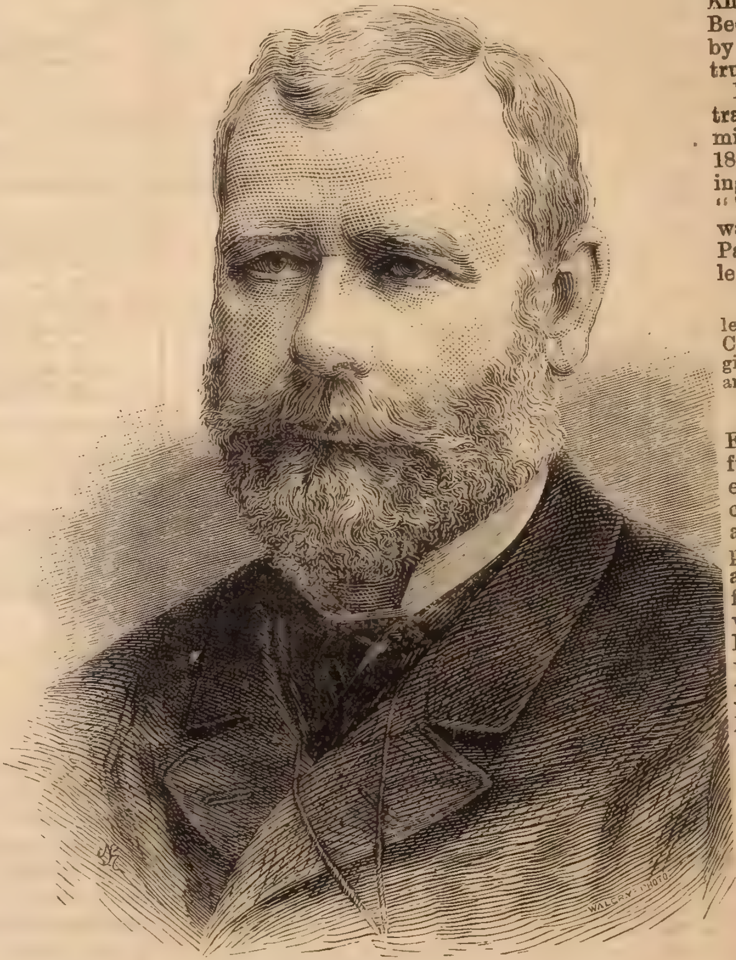
REV. JOHN MACKENZIE:

Missionary and Statesman.

If proof were needed of the many-sided nature of foreign mission work, and the diversified gifts sometimes required in its performance, the history and character of the eminent missionary whose portrait we give to-day would amply supply it. While saying this, we fully admit that comparatively few missionaries are called on to adopt the course which Mr. Mackenzie has pursued, with such credit to himself as a Christian man, and such benefits to those for whom he has worked so nobly and endured so much.

JOHN MACKENZIE was born at Knockando, N B., in 1835. After a course of study at the London Missionary Society's Institution at Bedford, he was appointed to the mission which Dr. Livingstone proposed to establish among the Makololo, on the banks of the Zambesi river. Having married Miss Ellen Douglas, of Portobello, N.B., he sailed for Africa on June 6, 1858.

He is a man worth looking at. The closer you scrutinise his honest, manly face, and note the goodly proportions of his figure, the more you become impressed with the wisdom which selected him for African mission work, where ability and great powers of endurance are essentials to success. Every line of that seared brow tells of patient toil. Those watchful eyes shine with a calmness quite judicial, while his general attitude should be appealed to for help and protection. It is from his action in helping the people to whom his life has been devoted, that an impression has arisen among many Christian friends that Mr. Mackenzie is a politician first and a mis-


(From Photograph by Mr. Walery, Regent-street, London, W.

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Mr. Mackenzie,
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Before going to bed I repeated in the room (for our encouragement the text on my mind - I will both lay me down in peace & sleep, for thou Lord only makest me to dwell in safety

MY DEAR SIR,—Some little time ago my father sent me, on his seventieth birthday, a present of £10. With this I had intended buying myself a gold chain and a little present for my wife. However, after hearing your very interesting account of the work you and others are doing, I talked the matter over with my wife after my return, and we decided that we would send you the money instead, to be used in furtherance of that blessed work in which you are engaged. Please find cheque enclosed for that amount, and either forward it to the proper authorities, or use it for any special missionary work in which you may be interested. I can fully trust you to put it to the best use. I was very sorry to find so few people at our Monday meeting, and I have no doubt that you were disappointed in finding so little missionary enthusiasm in our midst. I am sending you this because there will not be another chance to give it here, and also because it is a special offering. I think perhaps we ought to have collections, &c., every quarter, or, better still, every month.—With kind regards, believe me, very sincerely yours,

E. P.

To the Rev. A. S. Huckett.

Monthly Prayer Meeting.

The meeting in the Museum on Monday, September 7th, was marked by much earnestness and power. There was life in the meeting, and all present felt refreshed and strengthened. Will those who came to that gathering do their utmost to come again on Monday, October 5th, and further use their influence to bring others? The meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., from 4 to 5 p.m. The Rev. R. Wardlaw Thompson will preside.

The Young Men's Missionary Band.

Return of the Rev. J. Mackenzie to South Africa.

1891

The Rev. J. Mackenzie, having accepted the invitation of the Directors to undertake the spiritual charge of the church at Hankey, South Africa, as one of the missionaries of the Society, embarked from Southampton in the *Dunottar Castle* on September 12th, accompanied by Mrs. Mackenzie and two daughters. The valuable mission work accomplished by Mr. Mackenzie in South Africa during a quarter of a century dating from 1858 is well known by the friends of the Society, and many of his experiences in that country are recorded in his two most interesting books, "Ten Years North of the Orange River" and "Day-dawn in Dark Places." In March, 1884, he resigned his connection with the Society on taking a Government appointment of Resident Commissioner in Bechuanaland, but returned to England at the end of the following year. Since then he has sought to enlighten the public mind in reference to Bechuanaland and the countries adjoining, in the hope of Government policy in reference to those vast tracts of country being directed to righteous ends and a just recognition of native rights. Not the least important work of this latter period has been the publication of an elaborate treatise on "Austral Africa." It is a cause of great satisfaction to the Directors that Mr. Mackenzie has been led to undertake the sphere of labour for which he has started, and they look forward with hope and confidence to the result of his residence and powerful influence among the people of Hankey, in the development of Christian character and the building up of a strong and aggressive church life. Past experience promises that in Mr. Mackenzie the people will find a wise and prudent leader and a warm-hearted friend.

A British protectorate was proclaimed, and Mr. Mackenzie was appointed by the British Government Deputy Commissioner in Bechuanaland. In March, 1884, he left England to carry out his peaceful projects. How far he succeeded, and the way in which he was thwarted, has been most ably told by him in the book, "AUSTRAL AFRICA: LOSING IT OR RULING IT," recently issued by *Messrs. Sampson Low & Co.* In consequence of the objections raised by the Colonial Ministry at Cape Town, and the Government of the Transvaal, to Mr. Mackenzie being retained as Deputy Commissioner, he resigned that position in August, 1884. A Special Commissioner, Sir Charles Warren, was then appointed by the British Government, and an armed force placed under him. Sir Charles succeeded in making his military expedition one of peace. In this he was assisted by Mr. Mackenzie, whom he had wisely asked to join him.

We rejoice to know that progress is now being made in those territories where for so many years Mr. Mackenzie and his brethren have laboured as messengers of the Gospel of peace. The natives also are glad to hear the new law proclaimed—viz.,

26.V
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The Massacre at Daniel's Kuil

Burneſs Killed

John Chapman who brought Isaac Sharp in his wagon to Kuruman from our encampment at Koning's Fontein, when our mules had strayed from there to Daniel's Kuil; hearing that his men in charge of his cattle post a little beyond Daniel's Kuil, were afraid to remain by themselves, went back again, to try and allay their fears, but has returned this evening, (First Day 26.V. 1858) glad to escape with his life, leaving every thing behind him, cattle wagon & horses. The house & store of J.J. Burneſs the resident magistrate or Field Cornet, as he was sometimes called, is half a mile or so this side of Daniel's Kuil, there Chapman slept one night & intended according to preſsing invitation to do so again; But followed an impreſsion on his mind that he had better go to his own quarters, & so, on sixth day night slept at his cattle farm. Early the next morning seventh day the 25.Vm the driver came & informed him that Burneſs & his wife had both been shot by the natives & the store was being pillaged. Chapman was loth to believe the sad tale, but improvised a bridle & got a horse & rode round at a distance, & was seen by a friendly native

41
26.V I The Griquas & Flat Nosed Kaffirs Defeated – Tibor Kloof.

of willing offence to anyone: but, he was the magistrate & a few months before had had to perform the un-pleasant task of taking census & inventory of property. While there Chapman sent his native servant Willome to Griqua Town, for news of what is going on there: he brings an official letter stating that Major Lanyon left his camp at Preskeu near Modder about 30 miles from the banks of the Orange river at the S. end of the Lange Berg range with an escort of 111 volunteers & 30 Fingoes attacking the insurgent Griqua & Kol (or Flat Nosed) Kaffirs, killing 26 or 32 of them, some of them ring-leaders, & taking one prisoner: when, after a days fighting, the rebel natives betook themselves into Tibor Kloof. Major Lanyon was intending to again attack them (in the kloof on (Friday) the 24th: If then he be again victorious most likely the affair will be at an end; otherwise: the infection will spread.

27.V II John Brown came over the valley early this morning with the rumour that Jantjee had given orders to stop the post, & refused to let anyone carry letters giving information of the state of affairs out of this district towards Kimberley & that his own (Brown's) messenger) had been turned back in con-

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27.V
'11

A Bechuana Parliament

-sequence. The fear amongst the few white people here is that if the natives are beaten at Griqua Town & further South they will paſs up through Kuruman into the interior, in maraundering & murdering part One of those killed at the Griqua engagement was a Church member of this place.

McKenzie at once coolly told his students of the diabolical act at Daniels Kuil which is only 56 miles from here they all expreſsed surprise & horror. He also advised a meeting of the native of the place at which they might expreſs their disapprobation at such deeds, & should a maraud party come bye be enabled, with one voice, to say they would have nothing to do with them. Accordingly, this morning a meeting was held, & I counted about 120 or more present J. McKenzie addreſsed them, & also J. Chapman, & several speaches were made by themselves; & the conclusion arrived at that they would for the present remain peaceful: & J. McKenzie is quite satisfied with the meeting, notwithstanding one or two turbulent spirits were there, & some who were cattle stealers. Ceres was the

27/11 X

Kuruman - A Council as to Proceedings

name of Jantjees substitute at this Bechuana Parliament J. Brown & some of the younger Chapmans &c wish to send a general letter informing the government of the state of affairs - in short indirectly - asking for protection; but to this J. McKenzie is decidedly opposed as against the future & present influence of the missionaries. Saying it would betray a want of confidence in the natives & be sure to become known, & be the signal for that to take place which they want to avert. J. Sharp and myself advised with J. McKenzie who further said that if such a letter went forth it would be absolutely needful to form a fortified camp immediately. The elder man Chapman agreed with not sending the lett. & it was stated a messenger had gone with the news - from Daniels Kuil to Griqua Town, but fears were entertained lest he should be waylaid

Under all these circumstances J. McKenzie said he had to inform us he could not spare his wagon for our northerly journey, which was already loaded up. J. Sharp also stated what was our joint feeling that we should not like to leave them at this juncture, that his visit to Kuruman was one impelled with love & sympathy & he felt it his place to remain for a while until

27. V
ii

things were in a more settled state. We did not then know that Molito was likely to be even more unsettled than Kuruman itself: until, J McKenzie said very likely we shall be having Mr Wookey coming in tomorrow

After supper J. S. knelt in prayer for the family & all on the M.S. & for a trustful confidence to be continued in the Almighty: asking also for right guidance in the future journeyings of the two poor wandering pilgrims whos lot is cast with them.

Mankorane who lives at Toungs, not far from Molito, is the rival of Jantjee in the chieftainship of the Battapings, he also is considered friendly by the English government & whichever of them is in Kuruman for the time being exercises his authority as he thinks fit.

25. V
iii
Chapman says it was old Qeseques sons who were the murderers of the Burnepes & that they lived in Kuruman a short while ago & committed frequent robberies & they are now living at a Fontein between Maneering & Koning in Jantjees jurisdiction & that Jantee will be called upon to declare himself in the matter

Ceres who acts as a sort of Field Cornet for Mankoran at Kuruman made a very pacific speech at the great talk.

The Proceedings of Jantjee

28.V.iii

Two of the native students proposed, early this morning to Mr McKenzie, that they should go to Maneering & see their Chief Jantjee; with the view of learning what he was doing, & inducing him to come to Kuruman & exert his influence in keeping things quiet. It pleased Mr McK. & Mr Chapman lent them horses, so that they were enabled to be back by nine o'clock at night. They arrived there just as Jantjee & his people were assembling to discuss a cattle lifting case: in which, the magistrate of Barkley near Kimberley having by his agents traced some stolen cattle into Jantjee's country, had written him a letter - adding, now, We demand these cattle of you. - Before they had assembled & commenced talking over this case, they hear also of the murder of the Burness family, & the plundering of their cattle & store & this also by the sons of Jantjee's own tribe - the Dossegues family. The two students, as by tribal usage entitled, took their seats round the council circle & listened to various interesting speeches & also made their own statements. Jantjee expressed his displeasure at what had been done as did also his son Luka. Jantjee informed them he had lately been thinking of a plan of securing & apportioning a plot of land to each one of them - but now what is it my children? we have got to discuss about thieves & murders & in consequence we shall be in danger of having our little slice of country taken from us by the white man. Then he addressed Matokonyane & Boribe a man who was over a commando saying, you go on the spoor of those cattle to Moshaweng (near Molito) & fetch them here with the thieves. And to × Jankokwe who was over another of his native regiments a commandos you go bring those murderers & the stolen cattle & we will deliver them to the white, man, or tell him to fetch them.

Meanwhile, at Kuruman, the alarmed Chapman in & Wilmores the traders, with John Brown the missionar losing their nerve & calm balance of mind, together wit heir confidence in the natives around them, & fearing inroad from similar marauding parties. And not patient enough to wait the return of the students informing what Jantjees course was - had agreed very much against the advice of John McKinzie Isaac & Sharp & myself to send letters of information o the magistrate at Griqua Town & indirectly asking for troops, which we very much deplore. For though here had been a proposition to carry out at Kuruman the same tragedy as at Daniels Kuil They had had

× Jankokwe - apparently on the principle of "set a thief to catch a thief."

28.V III

the opportunity to do it; & the time was passed by in which it was to have been done; & the natives here had shewn their pacific feelings & rejection of any participation as a body at least in any disturbance of the peac

Chapman's Griqua man Villome had a letter from his master sewn up in his neck-kerchief, stating what he had seen at Daniel's Kuil & how he would have given information earlier but was glad to escape with his life — so far all right:- but he puts in we are watched like a cat watching a mouse * & sundry alarming statements. J. Brown's letter was sewn up in the sleeve of Villome's jacket & also mentioned the murder at Daniels Kuil & in the first ten lines indirectly was asking for military protection.

Chapman, soon after told J. McKenzie what he had done J. Brown saw him without doing so

29.V IV Fermentation having been set to work of course has gone on & the families at the opposite side of the valley made themselves believe they were no longer safe there & have come over here to the unpaved rooms of the Institute Hall. Mrs Brown & her family being here at J. McKenzie's & having his study for a bedroom whilst at the last J. Brown has concluded for the

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29.V

night to remain in his own house with his native servants & boys in the school-house at the rear Perhaps the arrival of the post runner with news of the capture of Krelli + surrender of helped him in this decision

Jantzee has arrived & will stay the week end.

Whookey the Miſsionary of Motito arrived between nine & ten at night with four armed & mounted natives as a protection supposing they would have to fight their way on the road He had left his wife under guard & come to make arrangements for removing her & his family in the wagon tomorrow. He says he was told by one of the native members of his congregation that his life was not safe & there was a party whose intentions were to finish off all the white people in the district. There are many lawleſs people near Motito & places near as Moshaweng &c & the stolen cattle has been driven into the mountain kloofs around for some weeks past.

30.V We met together this morning in J.S.'s bedroom in a little conference on the seriousneſs of our situation in connexion with the lawleſsneſs abroad & the wild rumours afloat which are on the increase & a place

+ Krelli Chief of the Gcalekas

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30.V
x
Intend Resuming Our Journey Tomorrow

near here was broken into last night. I.S. asked me my feelings about our journey northward which commences via Molito. I replied I am ready to go whenever thou thinks we had better do so. He said he was glad of it for he felt he must go forward even if he went alone. I said I will go with thee wherever thou feels it thy duty to go. We had a little time of silent waiting ended in his kneeling in prayer for our guidance assurance & protection as heretofore. We concluded to prepare ~~for~~ the starting after breakfast tomorrow the 31/V Whookey has returned this morning & will arrive at Molito towards evening & leave with his wagon & family tomorrow, so that we expect to meet on the road somewhere.

Jantjee is with the missionary Mackenzie, helping him to write a statement of how things are here & the proceedings he has taken in regard to the ~~per~~-perpetrators. Chapman also is helping to prepare an account for the Diamond Field Newspaper

Tiu & two of Jantjees sons have been proved not to be clear from cattle stealing intentions. the younger one when asked how it was he had not gone hung down his head & replied

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30. V

they stopped me. A store between here & Morowe's was broken into last night

Willmore received private warning to day to remove with his goods to this side the valley as he was not safe to the knowledge of the informer. His house & store is full a ¼ mile higher up the stream & also from other whites

Three men this forenoon rode their horses as fast as they could - for they seemed dead beat, & tired out with evidently a hard run as if for life through the outside of Kuruman towards Morowes They are believed to be fleeing from Jantjees commandos & implicated in the late outrages going to take refuge with Morowe. Now Morowe is a Chief who is a Church Member at Kuruman and Mr McKenzie advised Jant-jee to commission two of his men to go to Morowe & ask him to give them up to him or to the whites. Morowe has very lately protested he was all right and friendly, & this will prove him. We expect to have left before the result is known tomorrow.

Jantjee has gone back to Maneering.

The weekly prayer meeting this evening was

30.V

held in Mr McKenzie's drawing room; the very appropriate 91st Psalm being read by him, & prayer, after the hymns, by A. Sharp & Geo. Brown who suitably prayed for an increase of trust & confidence, whilst giving thanks for our merciful preservation from surrounding dangers, & asking that even those who had shed blood in the neighbourhood, might be brought to the throne of grace, & find forgivenness there.

There is large ant* about Kuruman with body somewhat marked like a bee with powerfull nippers that eats books & papers & does damage to newly papered walls. It is larger & quite distinct from the brown one that builds the great & tall hills – this makes no hill only holes in the ground. The destructive white ant is found at Ba-mangwato or Shoshong. The Bechuana name for the one that destroys papers here & papered walls is Mosiitaouka.

It seems one of the students, three months ago informed Mr McKenzie they had become acquainted with the rumours that it was intended to clear out the white men in this district & that hitherto they had spared the Missionaries, but now they intended to commence with them, & that "McKenzie at Kuruman" was to be one of the first victims – The reason assigned by these savages & blood thirsty parties being that the Missionaries were the cause of

*The rice ant Jas Good says

the black [illegible] men agreeing, they intended to put an end to it. There is no doubt there have been wide spread blood thirsty schemes, arising perhaps from ignorance of the want of success of the Kaffirs on the frontier

31.V VI With fourteen stout oxen of Mr. McKenzie's with Tami and Denonetchwe for driver leader & Ardoi as factotum we left Kuruman at One P.M. and in 1¾ hours reached the watering place of Maposeng viz at 2:45 remaining for 1½ hours viz till 4.15 Travelled 4 hours till we reached the Drift of Matlwaring Mattrading, & 1 hour after outspanned in the open veldt. Only saw two stein bucks during the journey

Mr McKenzie is a fine man & almost a Friend in his anti war feelings

1.VI VII At sunrise this morning & whilst we were dressing, the cracking of the whip & urging of oxen announced the approach of a wagon towards the road side where we were encamped. It proved to contain the fleeing missionary's family from Motito ~~Mr Brown~~ A. Whookey himself walking by its side & who had been travelling all the night. How strange it seemed, that we were going to spend the First Day at the very semi-heathen village from whence they were departing in alarm: yet not so much from fear of its own inhabitants, as from marauding parties; for it

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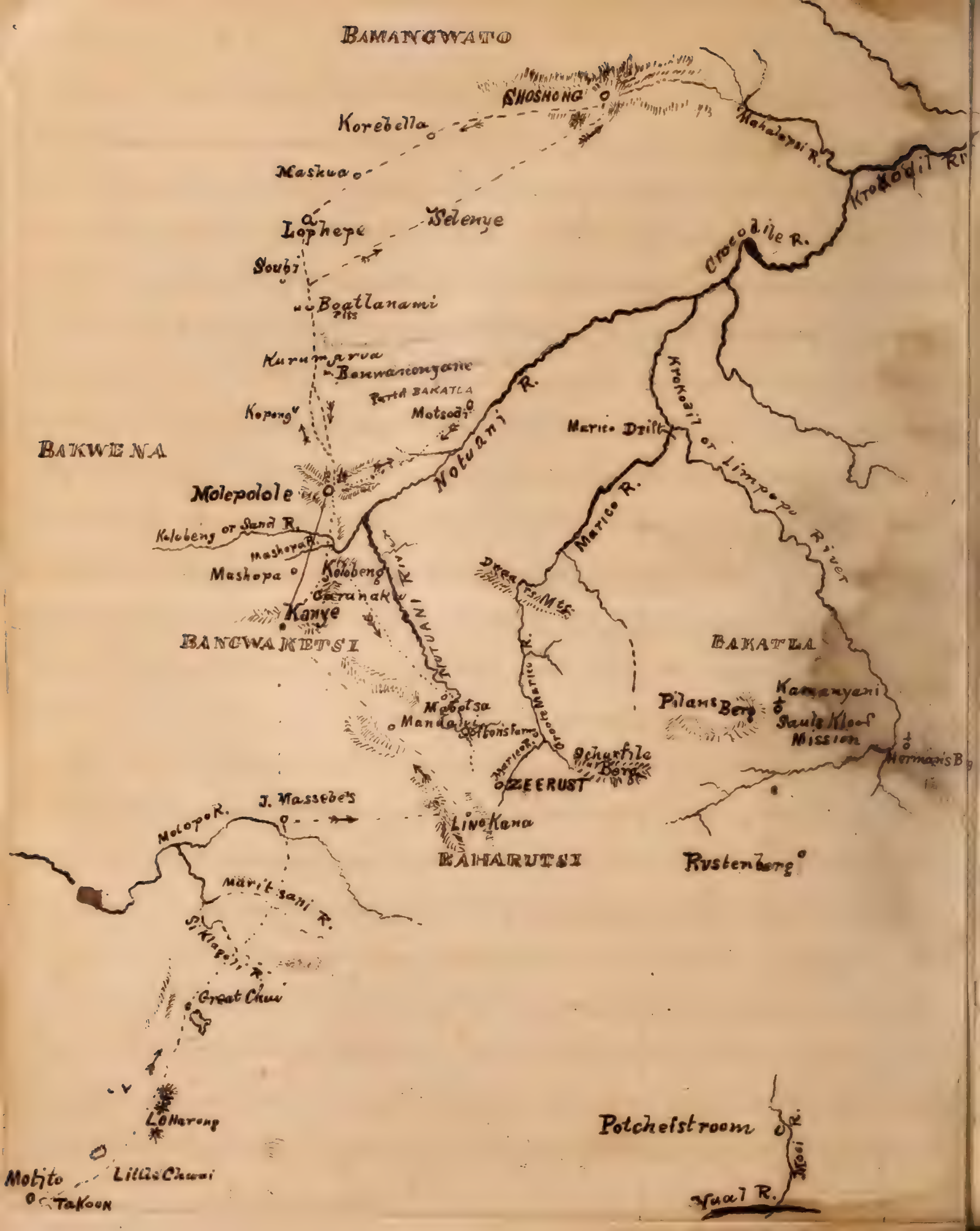
1. VI
VII

who have imbibed the white mans religion & christian feelings are ~~[illegible]~~ imbued as much as the white man himself. We were told by the trader Barker (a native of St. Helena) that the Chief Old Mush had said before any harm should befall Mr. Thooker they would have to take his own head, & he did not like to see him leaving them. But what pleased Mr Thooker most was the fact that the Chief of Takoon who had hitherto withstood all attempts as to his preaching to him or his people who were entire heathens, said to him, come to me I will protect you if your own people at Motito cannot, dont go away to Kuruman. The night had been very cold & frosty, & for the sake of getting warm I walked on a little way with Mr Thooker who told me he intended returning to Motito day after tomorrow, when he had seen his wife & family safely settled in Kuruman, saying I am not afraid of my own life & if it were not for them I should not leave. He remarked the white frost on my beard. It was so cold at night I could not sleep but soon after sun rise it began to be warm & in an hour or two the sun had so much power I felt the heat on my head too much without my pith helmet for its protection. We inspanned at 9 & all travelled over heavy sand outspanning at 1 P.M. for 1 3/4 hours ~~till~~ till 2.45 travelling on till an hour or more after


BAMANGWATO
SHOSHONG
Korebella
Mahalapsi R.
Krokodil Ri
Maskua
Lophepe
Selenye
Crocodile R.
Soubi
Boatlanami Pits
Kurumarua
Bonwanonyane
Partd BAKATLA
Motsodi
Kopong
Marico Drift
BAKWENA
Notuani R.
Krokodil or Limpopo River
Molepolole
Kolobeng or Sand R.
Mashora R.
Mashopa
Kolobeng
Garanaka
Kanye
Marico R.
Dwarsbg Mts
BANGWAKETSI
NOTUANI Ri
BAKATLA
Mabotsa
Mandaizi
Gottonsburg
Groot Marico R.
Marico R.
Pilans Berg
Kamanyani
Sauls Kloof Mission
Hermanns B
Scharfile Berg
ZEERUST
J. Massebe's
Molopo R.
Linokana
BAHARUTSI
Rustenberg
Maritsani R.
Sitlagoli R.
Great Chui
Loharong
Potchefstroom
Mooi R.
Motito
Little Chwai
Takoon
Vaal R.

1.VI
VIII Arrive at Molito

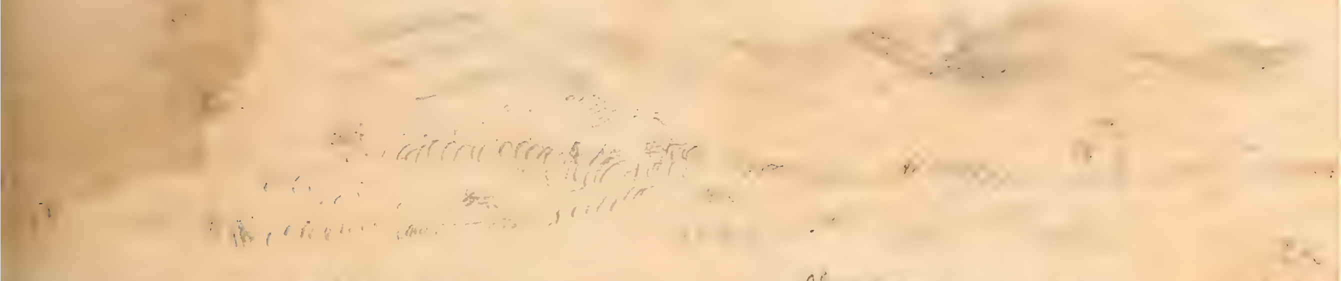
sun down when we found quarters for our Oxen in the kraal of old Pillueng one of the christians of Molito noted for his kindness to the white man & we had not commenced our supper when a present of milk arrived which made us acquainted with him. We pitched our tents by the side of his kraal & slept in peace free from alarm

2.VI
I Before breakfast this morning it was pleasing to notice the tolling of the little mission bell summoning the people to prayer – a good token in the absence of their missionary. In the forenoon one of their number a young man named Ran-maivele conducted the service & preached a sermon to a [illegible] individuals many of them had a devout demeanour. At its close & that by means of [illegible] & said a few words which the preacher afterwards [illegible] out. The greater part of the congregation afterwards came with gaping wonderment around our coach & tents. My folding up chair greatly amused them, & the coach suspended on its leather springs, so different from the lumbering wagons of their acquaintance brought out peals of merriment, as with a move of the hand I showed them its springy motion. Our canteen box of knives forks plates &c, & our kettle was another wonderment for them as it was unpacked preparatory for our dinner – which proceeding also they intended to

2.VI

to observe_till, receiving a sharp reminder with apparent authority from our friend Old Sillueing, that it was not manners, the children fled to a distance in a little group by themselves, the women with their babies to the number of a dozen grouped themselves near the side of the coach, occasionally chatting smiling & taking a pinch of 'snuff'. The men sat near the fire & some of them lighted their pipes & talked the politics of the village and neighbourhood with three of Jantjees (Yantki) emissaries on their way after stolen cattle.

3.VI We left Morito at 8·30 & about 12 passed by the native village of Little Sakoon where plenty of Kaffir corn was grown [illegible] [illegible] after which sell a can of milk. The scenery now became [illegible] [illegible] & undulating & plenty of grass came as far north & south [illegible]. The trees appeared to be all the acacia giraffe or camel [illegible] many of them with broad hard pods of a whitish grey colour & full of blackish brown seeds somewhat resembling tamarind plums. The heartwood is ornamental & hard of a streaky red colour & used for many purposes as the circular portions of wagon wheels. All the day without outspans we travelled 9 hours till in the early night we reached a small shallow pan of water which is called Klein Chwai or Little Salt Pan. No timber near it for a mile or two. Sun rose 6.30 & set at 5. Saw a large horned owl



[illegible] from [illegible] 30/V/98

[illegible] VI [illegible]

3:VI II

that reaching the pawa road ~~from~~ on the right from Toun forked into our own. We left the Pan on our left & travelled an ENE course

4:VI III Treked at 9, outspaned à 11.30 by a little dry vley on left till 1.10 for 1¾ hrs. Travelled till 3.50 & outspaned for an hour till 4.50 & went on again till about 6. Total days travel 7 hours till well parallel with no.1 kopje on our right. A road here crosses ours at right angles, coming on the right from Moshow & in half an hour another wagon track do. merely a hunters track

Heavy sand since leaving Molilo

5:VI IV Travelled from 8.15 till 9.15 until past the parallel of the end of the middle Kopje on our right. When in the same parallel seen by the trodden earth & jumbled rocks signs of a water hole ¼ of a mile away on our left. Sekonetchwe ran to look & found down in a deep hole among some large stones a few buckets full: filling one for ourselves half the oxen had a sip of the rest. These three Kopjes & this water hole ~~t~~eight hours from Klein Chwai (Tshiwly) seem to be all that constitute the name & place of Loharong. The water was so low down that the outstretched horns of the oxen interfered with their getting their heads between the stones to drink. We spent ½ an hour here & saw some jackals chasing a fawn. Travelled a course between E. & E.S.E. by compass. Total days travel 9 hours exclusive of 3¼ hours outspans. Outspaned for the night at eight o'clock 8 hours from Loharong water hole to the parallel of a vley on our right not visible from the wagon track; but on the left there is visible a Bushmans Kraal or small Cattle post (of Sowny) & from it well beaten cattle tracks cross the road leading to the vley where we filled a keg

6.VI Two Bushmen & three Bushwomen visited us early this morning & we went to see them in their wild state in their rough round huts, a bundle of assegais reared outside, spherical & other stones, & a large berg tortoise shell for fluids. They only wore karosses & huddled round the fire for warmth in the frosty morning air The men & women had a belt & small apron of leather the young girls had a girdle of beads & tassel of strips of leather tied. some of them had anklets of rows of twisted strings of beads. one woman had five rows of large heavy beads round her neck. There was a youngster of 12 or 18 months completely naked running & creeping ~~first~~ towards some puppies & when they barked & crawled back towards her mother in a manner amusing to F.S. as well as to me. I traded a pocket knife for an assegai. F.S. ditto for Tortoise shell

We travelled an ENE. course for 3½ hours, when on our left was rising ground or a very small kopje & on right the Great White Salt Pan of Groote Chwai outspanning by some bushes near its northern side. It is of irregular shape about a mile long & broad It has one or two slight depressions on in side or diminutive creeks where tolerably fresh water is to be had. Cattle must not drink at the Pan.

Here & a few miles before reaching the Groote Chuai we saw large herds of springboks vide sketch (gnus) & odd numbers of steen boks & hartebeests & near to our outspanning ground picked up some ~~antlers~~ horns of the latter.

Having now, & Nani saying the oxen required rest, & we wanted some fresh meat for the men & ourselves we concluded to stay till morning to allow Nani the chance of using his rifle. Whilst gathering fire wood & pitching tents the cattle suddenly disappeared & driver Hendrik came running it was now too dark to track their spoor & Nani had fallen in a deep burrow & badly cut his shin which J. Sharp bound up for him. The same leg had once been broken & set by R. Moffat

Our bread was all done & we were tired of hard biscuits & I made some baking powder bread in the copper camp oven which gave considerable satisfaction to J.S. as well as to E.F.

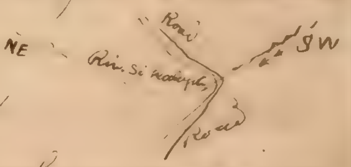
We sat down together in silence in my tent when J.S. remarked his assured belief that it was right for him to come northward; even as much so indeed as it was for him to come to South Africa at all, & tho. it might seem a very small thing to come so far for & did seem so to him, yet nothing that our Heavenly

Tuther called for was small, but would accomplish the purpose He intended. ✕ Thermometer in my tent at sun rise 27°

7.VI With daylight oxen were soon traced & we were inspanned by 6 a.m. Travelling through heavy sand ENE for a couple of hours then NE & in the afternoon ENE again. We travelled 6½ hours exclusive of outspans & thro' the heavy sand dont suppose we made more progress than about 15 miles. We saw many hundreds of wilde-beests or gnus also near at hand a herd of twenty blue wildebeestes a small herd of hartebeests & now & then a solitary stein bok with several large herds of spring boks. And now & then a koran would fly away uttering its cry of kran kran.

We pitched our tents as usual now by the light of the moon & near to a few bushes for a break-wind where the men lay down with their feet to the fire after they had cooked their mealies & smoked their pipes. Thermo at sun rise 27° mid-day 76° [illegible] We suppose we may be about 2½ hours from the drift Tetloouli

8.VI Thermo. at sun rise & just after 35° & 40° Left outspan 8.30 travelling ENE & even ESE half an hour before reaching the drift of Si-klagoli & immediately after crossing it ENE. The dry bed forming a line from about SW to NE. & no water to be had without



digging holes in its course our oxen did not get enough, we remained 2 hours until 1 P.m. having been 2½ hours in reaching it from our mornings outspan. From 1 till 4 P.m our course was NE & ENE when

Maritsane & Molopo Rivers

8.VI
VII
we outspanned till 5 to rest oxen & gather firewood against nights outspan. We then travelled from 5 to 8 = 3 hours & the distance travelled from Se-kla-goli 6 hours Total days travel 8½ hrs

S.S. in prayer at night "Enable us by word & look & gesture to testify to the love of Christ which has brought us" - &c

9.VI
I
1½ hours travel this morning brought us to the bed of the Maretsane River distant from the Se-kla-goli 7½ hours by oxen road sandy & heavy as indeed it has been more or less all the way since leaving Kuruman & 2½ miles an hour will be our average progress. Being First Day we outspanned for the day - good for oxen & our men & ourselves. Dug holes in the dry sandy bed for water. Saw no huts about 6 or 8 half naked darkies visited us & sat by the fire. Yesterday got a sheep for 10/- & cut it up this morning. At mornings early outspan a Dutch man passed us with a cart & drove of oxen belonging to Jarvis trader of Morowe near Kuruman & took a note I wrote for J McKenzie the day was windy & cool in the shade - but hot in the sun

10.VI
"
After 7½ hours travelling exclusive of delays & outspans from Mar-tsane river we crossed the dry bed of the Molopo R. & in five minutes reached the village (Maseve's) & a little past our tents heard a voice say in first rate English "must I bring you some milk?" Yah said Abdol - she brought a quart & asked coffee for it & then sat down by our fire. Her manner

61 Sarah Roby Moffat
10.VI
"

& bearing betokened superior training, & I had the curiosity to know more about her. She proved to be Sarah Roby Moffat who adopted as a daughter by the veteran missionary we were informed by the civil Commr of Hope Town had greatly to the grief of Moffat gone away into all the ways & darkness of heathendom. I asked her where she had learned her English — she replied "in England sir, I was in England, with old Mr Moffat, my name is Sarah R Moffat I was young then but am a widow now & have had 10 children but only four living — none of them can speak English"

There is no missionary permanently stationed at Mosita but close by our outspan a church like building is being erected with mud reed walls & we hear hymns being sung in one or two of the huts near by

11.VI visited the Sarah Roby M. in her kraal & then talked with her
"'
about the advantages she had had & I told her she ought to be a shining light in this place & knelt in prayer. She informed us she remained with Mr Moffat until she married a native teacher of Massow's village & has lived here ever since & that her husband died of fever in a week from his seizure. The Chief [illegible] visited us; he is a fine large man, dressed as most of the people of the village are except the children in European clothing.

We were given to hear Mr Good of Kanye passed through Molopo
a mistake Mr Good had not gone by at this time

1855
11. VI

on his way to Kuruman by what is called the old road whilst we have been brought by our driver by the new without having been consulted* contrary to what Mr McKenzie marked out for us. From Motito we are going to take the right hand road to Kanye as the left is infested with "too much lions" three oxen having been killed by them within a few days past

Camelthorns are growing around the village & in the camel thorn trees are congregated nests lovely & nearly forty birds all under one roof but separate entrances from an aperture beneath. I suppose the sociable grosbeak

It was half past one before the oxen were brought up & Jan was saucy when questioned about the reason & did not tell us the correct one. It only took a short while the half this men said whilst our driver this leader had been half a day over it: & Nani told us it was 3 hours to the water. One of the men said you are missionaries and have been half a day here & have not preached to us. A.S. said you have no interpreter. Then said the man Sara might interpret for you: but Sara declined saying she was not able & it would not do

We left Motito at 2 P.m. going E & directly after NE and for six miles or so through a forest of camel thorns & in 2 hours & at 4 o'clock outspanned for dinner & supper together

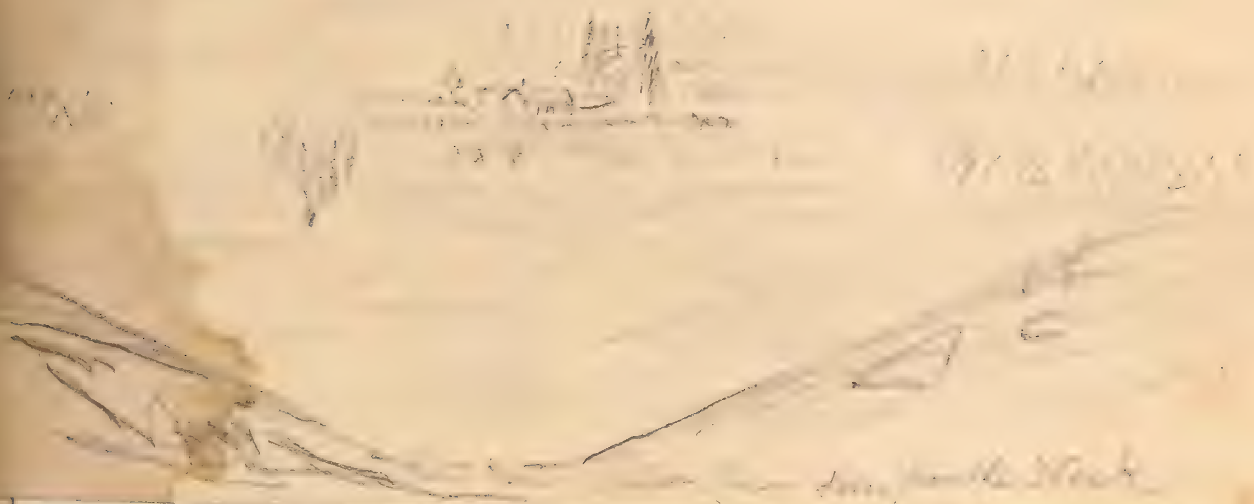
* a mistake only 4 . .

11.VI
III

until 5.40. Then travelled 2¾ hours = 4¾ from Massebe's Thermometer at sun down 68° & a beautiful carmine glow around

12.VI
IV
Thermo. at sunrise 33°. A village on our left is invisible out near the sounds. Left outspan at 9 A.M. travelling N.E. & ENE the tops of two round topped hills visible in the distance & which we passed on our right towards night fall. In 1 hour passed a vley on our right, & in ½ an hour more another & again another one in about a ¼ of an hour. Following the fall of the ground a valley is ~~come~~ to observed ¼ of a mile to our right & about ½ an hour past the third vley & numerous herds of cattle as though [illegible] to drink. Xani went to see & found water was there & said the place was called . We were [illegible] of the water for we had been given to understand it would [illegible] third day before we should come to water for our oxen to drink. At 11.30 we outspanned ~~at 11.30~~ until 1.16 having travelled over 2½ hours during the morning. Distance from Massebe 7¼ hours We then travelled 3 hours up to 4.15 & outspanned till 5.15 going on again 2 hours until 7.15 P.M. Total days journeying 7½ hours Outspanning at the road side in the open veldt by the light of a nearly full moon & a cold still night no sound heard but the cry of a night flying kind of plover

13.VI
V
Left our night outspan 8.40 Course E. & then N.E. height above the sea having been for some days past 3,500 ft above the sea In 2 hours we reac



Paris, from the North

a pass or "neck" in some low lying mountains which having fairly entered disclosed to view a beautiful valley surrounded entirely by mountains both near by & in the far distance & in the midst of the valley at our feet was a house surrounded by trees evidently planted by white mens hands with fields & orchard & groups of native houses built thickly together apparently forming three distinct villages. The road to the bottom was steep & rocky & we got out & walked & saw the coach more than once all but fall over on its side. In an hour we were at the bottom & outspanned by the conduit of fine clear water & ascertained that the village was Poo or Powé & the house & surroundings a German Society's Mission Station called Dino Kana after an hour spent in refreshing the oxen we determined to call there & arrived in ¼ hour & found the pastor Jenson & family with two young men learning the language they just had dinner & we were made welcome to some remains of chicken potatoes stewed quinces pumpkin & ripe oranges for dessert. We were now informed we were 70 miles* from Kanye (which we ought already to have reached) & we should be two & a half or 3 days in reaching it & were in reality in the Transvaal & only 17 miles from Zeerust & that Dino Kana was the Postal station for all letters into the Interior. Having outspanned at the M.S. Nani came &

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* a mistake only 45 or 50

* Jensons natives are the Baharutse tribe of which Moilwe was the late Chief – now the title is in dispute

13.XI
v

& asked me how long we were going to remain. I asked him what he wanted to know for? I have my mother living near here & I want to go & see her. Oh! here, thought I the cat is out of the bag, & this is the reason we have been brought two or three days journey out of our way. We afterwards learned Nami was born & brought up near here & he must have had his scheme in his head since leaving Kuruman. It was very disappointing for in reality it loses us five days when time is precious & Nami was saucy & awkward on being spoken to. Our course will now have to be N.W or N.N.W. The names of the mountains on the opposite side of the Limo Kana M.S. are Poo & Flow

J.S. had the household assembled for a religious opportunity during which he addressed each separately & knelt in prayer. On taking leave the pastor said to him "We are apt to get weak living here among the heathen & it would be good for us to have people like you come to see us now & then to strengthen our faith."

They gave us a bushel of oranges & a loaf of bread. They grew a little patch of sugar cane & made sugar from it but it is stunted in growth from the cold & height above the sea. The banana was planted 2 yrs ago & now has three "whipsticks" small loquats were just ripe. Marjoram & other herbs were plentiful & some Basil about 4 feet high. Native inhabitants of Poo from 6000 to 10,000 It is a well watered & fertile valley growing some thous-ands of acres

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13.VI

or Kaffir corn & pumpkins. The original native costume such as it is is more in vogue here than in the other places we have hitherto visited both as regards men women & children so far as the latter have a rag on at all

We left Poo at 3.30 & in 3½ hours reached Manuana outspanning for the night because here there was water & 1½ mile across an opening in the mountains towards another valley lived Nune's [illegible] her brother near by the old ruins where the missionary Edwards lived also Livingstone. Between 3 & 4 miles in that direction lies the spot where the lion shook Livingstone blood [illegible] him giving him the fracture in the arm by which his body was afterwards recognised when brought to England

We here saw John Roman a native about as old as Dr Moffat who came from the Cape with the first missionaries

Campbell came first to explore to Edwards late station where also once lived Livingstone. Afterwards came Reid, Rogers & Attwood

We rode between miles of Kaffir corn. The mountains are reported to be full of panthers & baboon with quaggas and koodoos hartebeasts springbok &c

As an evidence of our having travelled into a warmer climate - this is the warmest night we have had since this South African winter has set in during our journey, & the Manuana people around

65 IV 5.00.

67 13.VI
v

Manuani

our camp fire say it is the coldest night they have experienced this season

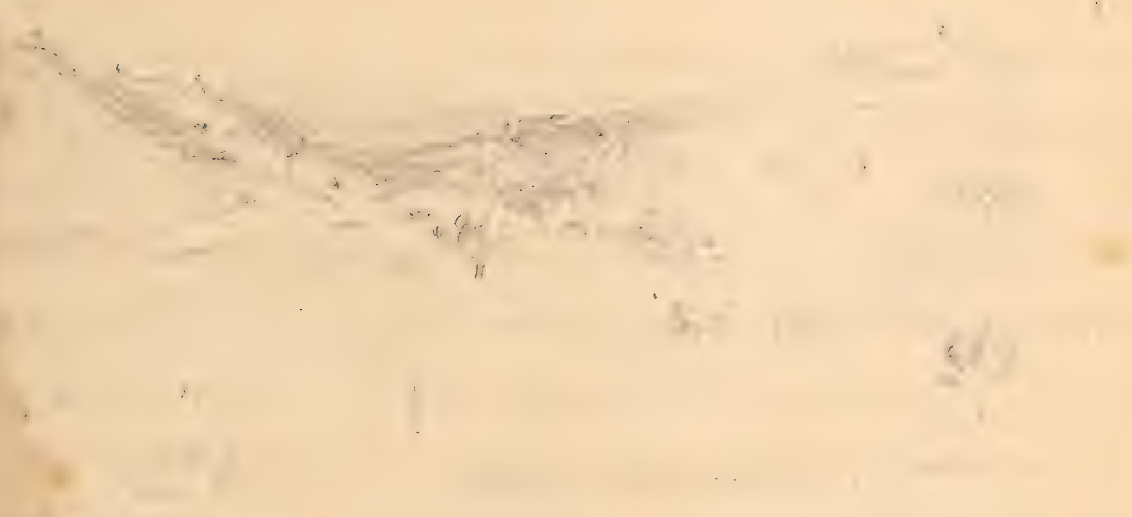
14.VI
VI John Roman has very much forgotten his English but John Konthamer who married his brothers daughter speaks it well & acted as our interpreter we walked with them to his house where & Sharp knelt in prayer the old man wished J. S. might complete his journey with as good health & strength as he seemed to be enjoying now

Some women carrying jars of native manufacture full of water & on their heads stopped by our fire this morning they had round their ancles several ropes of strings of fine blue twisted beads a little way off resembling blue stockings some of them had a many brass wire bracelet where the garter is usually worn – the same on the arms & strings of beads round the neck, with slight girdle & loose kaross over the shoulders completed their attire

Nani turned up in time for us to leave Manuania at 9·30 travelling over a rocky road dangerous with deep ruts first on one side then on the other so that every few minutes the coach fell so much on one side it seemed to want only a hairs breadth or pins weight to cause a complete upset. By about 1 P.m. we had travelled 3¼ hours & reached the bed of a brook called Hamatna & outspanned for 2¼ hours

[illegible]
[illegible]

[illegible] [illegible] [illegible]
[illegible]



2. VI. 1918.
[illegible]

14.VI
VI

In 3½ hours more by 6.30 we had reached our station for the night Mesenakatsi a cattle post: but not until we had had our nerves tried with some serious swayings to + fro + heavy joltings having to get out once or twice for fear of an upset. Nani's brother came riding most of the way to a cattle post + a little "imp like urchin" has taken up a position at the back of the coach wanting to go as far as Sechelle's so he waits on Abdul + Nani + earns his grub from either them or us as the case may be.

15.VI
VII Therm. at sun rise 40° + at 8.30 when we inspanned 48°

Left Mesenkatsi brook at 8.30 + Nani travelled on with us until 1.15 = 4¾ hours, outspanning 1½ hour till 3.45 + then 2½ hours more having passed over a ridge of rocky mountains Kanye rose in view on the hill side opposite. We accomplished the distance from Linokana in two days or 18¼ hours exclusive of outspans at 2½ miles an hour equal to 45 or 50 miles. A native carries the letters on foot in one day. Its height above the sea level is reported by Freeman + some others to be not less than 5000 ft. others say 4643 ft + another 3492 ft.* The variation of the compass 23°46

Freeman gives its position as 24° 57′ 30″ Lat. + Long 26° 32′ 0″

Bailey gives it 25° 27′ 20″ South

Its native population is 10,000 of the Bechuana race same as Thaba'nchu to Mapebe's + Linokana all speaking the Bechuana language.

J. T. vide Bent the exploration + excavation in 1891

* R. M. Swan) in his book pub. 1893 on the Ruined Cities of Mashonaland says Kanya is 3750 ft. above sea level

15.VI
VII

Kanye

James Good was & is the first missionary to Kanye & asked to be appointed here by the L.M.S. in accordance with the wishes of the people when the attempted Zambesi expedition failed who said why do you missionaries go so far away seeking people to have you when you pass over us who are near to you & anxious to have a missionary. He is a Yorkshireman by birth & training & was a draper* but felt his mind drawn to mission life & applied to L.M.S. was at first rejected but afterwards accepted. Some of his connections are in Hunslet Wesleyans. The mission house is small & only built about five years & we pitched our tents in the open space close opposite. Of course J.G. was surprised to hear we had come from Kuruman to Kanye by the route we had done taking four days for it when by the proper route through Mashuana we ought to have done it in 2 days easily viz Motito to Mashuana 30 miles, thence to Kanye [illegible] miles

Recapitulation — Linonkana To.

Manuani	3½ hours
Hamalua	4 "
Kisenekabi	3½ "
Selofam ?	4¾
Kanye	2½
	18¼

16.VI
I
The very small & dilapidated church was closely packed in morning & afternoon by a devout congregation. The old chief a complete sot never came out once & that was to scold but he came in like a lion & went out like a lamb - seeing no fault to find. His son of full age attends regularly & is an intelligent young man, asked for our names to be

*& once with Cornelius I with Leeds

Present of Jackall cap

written down on a slip of paper & pronounce them over & over again so as to get them right There are about 90 Ch. members & J. addressed them during the sermon time

17.VI The mission house new as it is has got its second roof, the first having been eaten off by the white ants Their ramifications are all over the walls & out buildings in little mud lined burrows or galleries into the fire burnt bricks as well & it is only a question of time before the whole is eaten away the ground outside is full of their holes & nest & sometimes even 5 feet or more deep Sometimes they build curious hollow craters & cones like chimnies now & then having a grotesque appearance with a large one surrounded by several little ones, many of which we have seen during the past week or two's journey The ants are about ¼ inch long with whitish bodies & pale large red heads. The females curiously enough are very large in comparison & seldom seen, often an inch & half in length.

18.VI A.G. went with us to call on the chief, (Gasitzewe, since succeeded by his son Bathoen) we found him & his head men sitting in a circle hearing a charge of theft preferred by a young white trader against a native who came to the store & was secreting a pair of trousers under his karos, whilst another native stood between him & the store keeper as a screen. The white man had a difficulty in procuring any punishment altho the theft was

171

18.VI
III

A case of Theft & Severity of Winters

proved & the thief acknowledges his guilt. Their ideas seem to be that there is no sin in thieving. Their guilt consists simply in being found out. The missionary's presence seemed to help a verdict towards repression of crime, & the thief was ordered to pay an ox which however the chief has no thought of enforcing.

We went into the chief's house, built square sided in European style fireplace, chairs table, chest of drawers & clock & had a basin of sebato or sour milk set before us, of which they are very fond. It was in the second stage of souring & almost bitter & none of us could do more than taste it, & it was at once despatched by others in the room, his attendants. This wife is a comely good natured individual. The young chief's wife Mrs. G. says is very good looking.

As an instance of the severity of the cold even at this period last winter a boy was detected in the act of stealing a [illegible] bottle of sour milk by the owner who tied the boy to a tree & either left him intentionally or forgot him. In the morning the boy was found dead with cold, & the case was laid before the chief, who thought it should be life for life - that the man who tied up the boy should pay the penalty with his life. However the young chief remarked, he did not intend to kill the boy & did not know it would be so cold & thought some punishment was equal to the case, to which the chief

18.VI III

ascended & sent for all the mans cattle from his kraal and from amongst them chose eleven of the largest oxen and ordered them to be driven into his own Kraal. Perhaps he might give some of them to the boys mother if she had no one to care for her, but the chief could keep them all if he chose

J.G. says of the Christian natives here – they know the hymns and enjoy them, & derive from their use a large amount of religious instruction. The Kuruman natives are not considered outside the place to have had much labour bestowed upon them & what has been bestowed upon them is considered to have borne but comparatively little fruit, & they are even sometimes called Kuruman pigs It is considered that a man who spend the greatest part of his time in his study could not excercise much direct influence.

19.VI IV Took a walk in morning with J.G. who shot some pretty birds. He skinned two & I skinned two. He gave them to me

In evening at reading time J. Sharp gave a valuable address to J.G. & his wife also read the chapter & ended with prayer on behalf of us.

20.VI V This morning had a female white ant brought me. It is a very curious looking, helpless mass like a white grub, some hundreds of times larger than its mates

Left Kanye at 2 P.M. J.G. & "Robby" accompanying us an hour on the road to where we took the right hand fork – the left fork going direct to the Bakwenas (Molepolole). In 4 hours or about

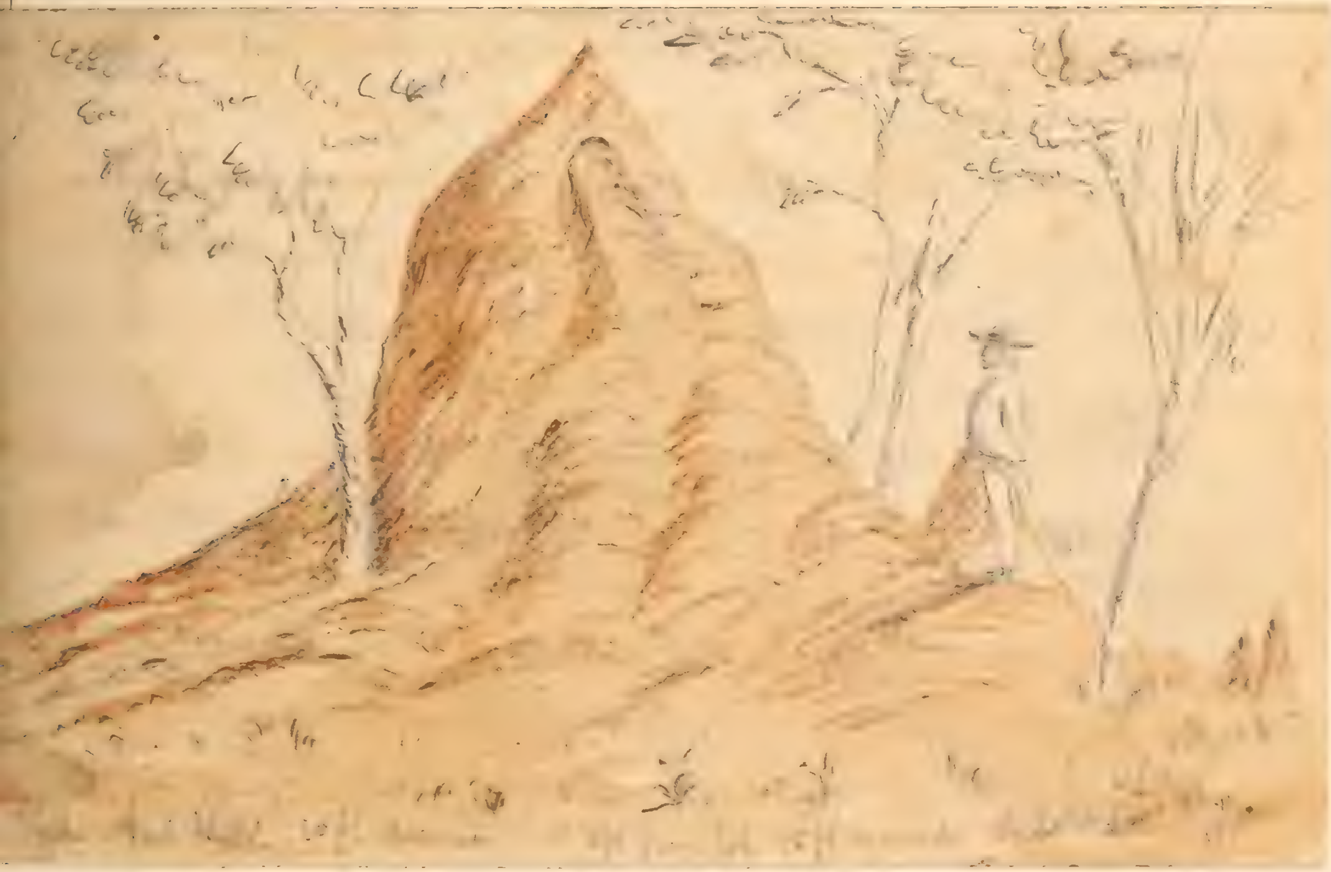
20.VI
V

Kolobeng 200 miles from Kuruman in a NE by N. direction

6 P.M. we reached the village of GaKanaka (Caranaka) paſsed through it to the other side & pitched our tents & while we were drinking our coffee a jackall came within a stones throw & uttered its cry

21.VI
VI
Left GaKanaka at 9 A.M travelled 4½ hours – a long time without outspanning but Nani was doing as he pleased & we were suddenly compelled to a halt by the forward oxen slackening speed & a hinder one getting the chain twisted round its foot in a slight drift then the forward oxen pulled again, & snap went the poor ox's leg & dangled loose by the skin, & we had no alternative but to kill it; which caused us an outspan of 3 hours duration cutting it up for meat & hanging it up outside the coach. We made a short 2 hours ride afterwards to the large village of Kolobeng of the tribe Bo Manyana * ~~situated~~ in & amongst hills Dimawe by name of grotesque rock work reminding one of Brimham Rocks. Total days travel 6½ hours In the distance about an hours walk down the valley lies the German Lutheran M. S. surrounded by its trees & garden the outward mark of a M. S. among these heathen villagers who seldom plant trees or cultivate more than a patch of corn & pumpkins, but rear cattle sheep & goats in large numbers. In the days travel we paſsed some immense white ant hills from ten to

* We paſsed the ruined houses at the foot of the mountains where Sichele once lived til driven away by the B.



White Ant Hill
Termes Bellicosus
Sechele's Land Bechuana Tribe
22. VI 1878

30 ft diameter
at 6 ft from the top 15 ft diameter
from the ground most greater [illegible]
20 ft or more high

21.VI
VI
15 feet ~~&~~ or more in height & 30 ft. diameter & the flatter surface extending to more than double that in some instances Sometimes they had more than one peak or crater-like pillar resembling a rough chimney pot
Our road was rough stony & often heavy sand

22.VI VII We were early astir this morning desiring to get to Molepolole (Sichellis) by night finding it further from here (31 miles) than we were given to expect that no time to see the exact ruins of Livingstone's house or go to the German M.S. Nani was not in a good humour but the inducement to push on was heightened by the promise of an extra 5/- for himself & 2/6 for Secunebelung if he got us there by night fall. So we started at 8 A.M. & by 6.15 P.m. reached Molepolole after 10½ hours travelling exclusive of outspan & resting. J.S. Moffats eldest son Livingstone observing us from their house at the opposite ~~side~~ side of the water course seeking the wagon track for a crossing place came & showed us the way & we were soon welcomed by John Smith & Emily Moffat to their house. They are surrounded by mountains Sichellis town being on the top - the mountain stream nearly dry runs below from which they get their supply of water & the women have to carry it all up on their

673

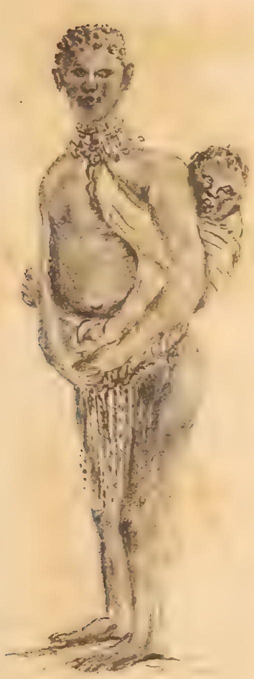
20.VII The Chief Sichelle (Bakwena or Crocodile)

heads in globular earthen vessels of their own manufacture after the fashion of a globe for gold-fish. They form them with the hand of moist clay & bake them by filling them with dried cow-dung & piling it around, setting it on fire in the evening & leaving it till morning.

A few ~~hours~~ hours before reaching Molepolole we crossed the dry bed of the river Metse-motlhaba & a smaller dry water course about an hour before reaching Molepolole.

23.VI At the mornings devotions each one of the family repeated a text in which we joined which is their usual custom. J.S. Moffat is only temporarily here in the absence of Roger Price & Williams. He conducts service in the morning on the hill in the Ch. in Sichelle's town. In the afternoon he in his own house — in fact in his wagon house. The ch. [illegible] being without a roof at present owing to their having been so long without rain, which has caused a great drought & famine J.S.M. has not liked to ask the people to put a new roof on again until they are better able.

Before the service we called on Sichelle in his house which was built European style & the room we were shewn into had a piano & chairs & a gaudy chandelier & drugget. Both he & his wife we spoke with were dressed in English clothing. He is a thoughtful looking man of 67 & more like we would



[illegible] Young African

[illegible] carrying a baby [illegible]

18,5
23.VI
I

A Bird's-eye view of Molepolole

uppose a chief to be than any we have hitherto seen. He attends the Ch. but the missionaries have not so far seen their way to make him a member of it. He wanted to know particularly what had brought us into this land & seemed satisfied with the answer A.S. gave him that it was in the love of Christ - to encourage all who loved Him were labouring for Him &c. A.S. M gave no sermon himself this morning but interpreted for A.S. The building was closely filled with about 300 or 400 natives

I went into the Khotla or large palisaded enclosure where the Chief sits & his head men forming a circle together discussing subjects of State importance or, holds a court on delinquents, himself being both judge & jury.

26.VI
IX
This morning we called on the Chief Sechele in his Kotla on our way to a rocky eminence overlooking the town. He said I shall expect you to call on your way back when I will have something ready for you to eat. We had a very splendid birds eye view of his own town with its houses nestled amongst the rocks & also of the Bokaa village two miles off tributary to Sechelle. Two of the Chief's sons & a son-in-law shewed us the way & pointed out the various objects of interest. Sebele the eldest & heir took us into his own house first, over the chimney piece of which was

A Meal with Sechele & family

26.VI
IV

an oil print of Dr Moffat, another of Holloway & a third of the Prince & Princess of Wales in whom occupying relatively a similar position Sechele takes great interest. & his father offered us the royal dish of savoury meat fresh cut up small with herbs & a good quantity on plates was handed to J. Sharp, John S. Moffat & myself all first, the chief his wife & his sons bowing their heads whilst J.S.M said grace & J. Sharp uttered a short prayer for the chief to which he said amen. It was no use for us to eat much of so having left off: the chief himself having previously eaten his own share of some fat internal pieces; finished J.S.'s plate full, & his son Sebele asked me if I had quite done with mine, & he [illegible] finished half of it himself & handed the remainder to an attendant. Pombe a native white gruelly looking beer was on the table & the chief & his wife had a gourd full between them. They understood we were abstainers & brought us water. The object of our visit was to ascertain whether water was to be obtained at Kopong & other portions of our projected route by Boatlanami across the corner of the desert to Shoshong. Livingstone was the second white man who traversed this route & so opened up the way into the interior Lake district. The first

1878
26.VI
IV

Present of a Goat from Sechelli

was a mason named Millen who built the Kuruman Ch. & turned trader with the Matebele. We were informed that we might with care & patience water our oxen one or two at a time, allowing it to trickle in a pitt for each one. The chief even offered to send a man to make perfectly sure of this, but we did not think it needful to trouble him. He is a kind & thoughtful man & visited us early yesterday morning a man preceding him with a goat led by a leather rope or reim as a present for us. His son also paid us a visit of ceremony & as we sat in the shade of the verandah & he in the sun, asked why do you sit in the shade. The sun was hot enough to give me sun-stroke without some protection; but what they can bear on their unprotected heads is something marvellous. They never get sun stroke or have mad dogs

Sechelle is at war with Leinchwe son of the late chief Kamanyani of the Bakatla trible living at Mochodi where the Dutch Rd Ch. now has its most northerly M.S. & Brink is the missionary whose wife is a sister of our friend Rosseau. Sechelle desires we will carry a message to him expressing his surprise & regret that Mr Brink has taken the steps he has done

1779
26.VI
1Y

Endurance of thirst Months without water

Sechelle's eldest son married his cousin daughter of Kosilinsi who is a well conducted man for a complete heathen and a rain-maker

We have hired the best wagon we can get to take us forward to Shoshong of Tumagole (Timaliole) a younger son of Sechelli for four pounds & are having its tires shorten

Walking through the village with J.S.M & the two sons of Sechelle we met three men whom Sebele said had just come in from one of the farthest outposts with tribute of ostrich feathers. These men said he have got to be like wild animals & can go for months without drinking subsisting in the desert on the moisture derived from their food & bulbs, from which latter when they have extracted what moisture into their mouths they own, will afterwards press the bulbs close to their heads to allow of absorbtion & drink only when rain falls in plenty. If it is a question when out hunting of a drop of water, they will let their dogs have it but not to drink - it is too precious. They hold the animal & pour a few drops down its nostrils, considering it to be the most economical way of using it

Molepolole is about 270 miles from Kuruman J.S.M says & about the same from Pretoria in the Transvaal. Its native name is Litlhubaruba.

18-8
26. VI
IV
Tambookie wood. Sekhome or Seccomi

The African rose-wood grows plentifully around Molepolole & is reputed to be exempt from the attacks of the white ant. The Boers call it Tambookie & the Bechuanas moorookoru. Its leaf is somewhat like a fuchsias

I have been called from my writing by a call from Sekhome once the powerful chief of the Bamangwato tribes at Shoshong now a refugee here whilst his son Kamhe who drove him away is chief in his place Kamhe has embraced Christianity but Sekhome remains a rank heathen & bears the face & impress of one He was naked except a loin strap & skin over his shoulders, with heathen charms round his ankles & neck. He asked for tea & on J.S. giving him a small packet he asked me for some sugar. He then asked J.S. Moffat for some string to tie the two parcels together. He asked if we came from England & whether we had seen Mr R. Price lately. He also wished us to ask his son why he drove him away - saying is that your Christianity? Mr Price had the Ch. on the mountain top near Sechelle's Khotla. Williams the one below, opposite his house & Mr Prices by the water course running down the kloof up which a portion of the Bakatla tribe once lived until a few years ago when the war broke out between that tribe & Sechelle.

By taking the part of Christianity Sechelle has lost some influence with his people. If he were admitted a member of

26.VI Sechelle "A Sharp Kaffir"
IV

the Ch. J.S.M thinks he would want to take more upon him than properly would belong - saying give him an inch of power & he would take an ell. I being only temporarily here do not see my way to admit him; but if my successor had to consult me upon the subject I think I should advise him to do so. He & Kamhe are the only two chiefs I know who have given up polygamy. Sechelle is well versed in Scripture & can quote it from beginning to end. On one occasion lately he was visited by an indiscreet & offhand young minister of the D R Ch. from the Transvaal who began addressing him as tho. he were a very bad Kaffir. Sechele heard him to the end patiently & then quietly opened his bible & read that passage from Romans II.1 "Therefore thou art inexcusable O man whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself". The clergyman came to J.S.M. & said that is a sharp Kaffir, but did not relate what had passed between them

27.VI Left Molepolole at 2.15 & at 5.45 in 3½ hours outspanned
V
for the night - made an early start next day the 28th at 8.30 A.M. & after passing a few smaller drifts reached the hard rocky bed of the Lotlakaneng. Where we crossed it was quite dry but 100 yds. or so down its course to our right in one or two deep holes a sufficient lodgement of water was met with at 1.20 equal to 8 hours from Molepolole reckoned at 17 miles by J.S. Moffat Treked again at 3 P.m. travelling ~~ag~~ in the dark till 7 P.m. days net travel 8¾ hours when we met a trader named

Southwood from Zeerust who advised us not to attempt the short road to Shoshong. Saw a very great horned owl Road often bad & bushes & trees overhanging.

29.VI
VII
Left outspan 8.15 & reached Motchodi in 2 hours where we were welcomed by the missionary (Peter) P.S.J. Brink who has been here a year only, preceded in his labours by a native teacher from Kanye. Mr Brinks wife is sister to our friend Roseau of Hope Town & is his second wife a nice looking young woman with her first infant. Mr Brink is of the D.R. Church & was formerly at Pilansberg in the Transvaal six days journey from Motchodi. Pilansberg is named from Pilan the father of Kamanyani former chief of the Bakatla tribe part of which still remains there whilst the other to the number of some thousands ~~remains~~ has moved here at first with the consent of Sechelli to whom they paid a formal tribute discontinued when quarrels arose about loss of cattle a few years ago. And Linchwi the Chief here says, yes the land was Sechelli's but he cannot drive me out, so it is mine now. He perhaps is more powerful in followers than Sechelli having a portion of the Bakalaka from the other side of Shoshong who were really slaves of the Matebele. Also a good number of Bamangwato whose resident headman is Khari, son of Mechin brother

'83 29.VI
VII Molsodi on the Notuani River Heathen Charms

of Sekhome. Khari is cousin to Khame of the Bangamwato of Shoshong. In the afternoon G.J. Brink took us to call on the Chief Linchwi who received us in state in his khotla surrounded by his head men & uncle Bogochi who acts as deputy during his absence.* We shook hands with him & A.S. thro G.J.B. told him the objects of our visit to the mission & those amongst whom they laboured to be in the love of [illegible] &c. & gave a few sentences of christian counsel & prayer for him this, during which they knelt with bare heads

At night whilst I write this hyenas are howling round the house & last night one ran off with a fine goat; they are so powerful & large as to be able to kill an ox G.J.B. says. Lions infested the place a few years ago but are now become scarce. They even fetched the children out of the kraals. Large pythons & boa constrictors are still met with in the rocky kloofs here as well as at Molepolole. Koodoos & gemsboks are at no great distance. Water is scarce here & crops have been poor in consequence & we cannot even buy mealies, Kaffir corn or flour.

On nearing this town as also on nearing other places the traveller will observe a stone placed in the fork of a tree or between the thick leaves of an aloe — this is a charm or sort of heathen prayer that Morimo will incline the heart of the inhabitants to the wayfarer to minister to his necessities

The heathen dance was going on but Linchi got up & stopped it on our approach.

1878
29. VI VII

Peter Brink & his Interpreter "Sophy"

In their rain-making art & customs they do not consider they possess the absolute power to make rain; but they believe their acts & rites will propitiate the powers that be & incline them to send it, also that their departed friends will pray Mucimo for it.

30. VI I Peter Brink & his wife Annie are much to be felt for in their extreme isolation which is greater than any we have hitherto met with. Excepting a dissolute trader there is no other white person nearer than those stationed at Molepolole. At the mornings service in the little sun-burnt brick Ch. built by the natives themselves less than 80 were present & in the afternoon about 50 all maintained a devout demeanour They were addressed each time by H., P.B. interpreting with corresponding force & feeling. He is an earnest man with the natives welfare at heart & would like to be stationed somewhere more in the Interior near the lakes. He would like us to visit Mr Hoffmyers station 6 days E. of Shoshong but from which place he is not sure there is any road

When P. B 12 years ago first commenced his labours amongst these Bakatla at Pilansberg he could not speak the Sechuana language & had the constant attendance of one of them as interpreter whose name

85
30.VI Leave Motsodi

is Loké (Loker) who at length felt it in his heart to become a missionary himself, passing thro the steps of schooling & catechist & education for the ministry in the school amongst the Basutos at Morijah in the Paris Evangelical Mission ~~of which the Frenchman Matabele is head~~ Mabille. When P. B. & his wife came here he gave them his daughter "Sophy" till she is 21 to be their servant & receive instruction. She is now only ten years of age & knows the Bible through & through in Sechuana & can translate English into D[illegible] & the reverse."

1.VII Our host & hostess repeatedly assured us how welcome our visit to them was which we had ample proof of without any words. The parting words of both of them on taking leave were the Lo[illegible] with you & help you on your journey. Mrs B. knew nothing of house-keeping either how to iron or bake bread on her marriage, tho' she had all to learn here since & was up in the dark this morning to bake lest the leaven should be too far advanced into sourness & also that she might have a new loaf to give us for our journey. The wheat was ground & sifted by her husband & the bread was excellent. J.S. after breakfast read the 17th John & addressed them each in loving sympathy with their position of isolation & labour and commended them to Him whose everlasting arms are underneath. They feel confident we shall come by them on our return from Shoshong even if we go there across the Kalahari desert

[illegible] of John Routh[illegible]
[illegible] 16 VI 1818

1878

$1.\underset{ii}{\text{VII}}$

We left Motsodi or as it is sometimes called Motsuli or Mochudi at 9.10 Treked 3¼ hours & outspaned 1½ hour Treked again 2¾ hours & came to the river Kopong where we watered the oxen before which Mr Brink says is the Kopong not the Lottakaneng describing it as the bed of one piece of rock & two falls a little off the road Here our time of travelling without reckoning outspans was 6 hours & we remained an hour & then travelled onward 1 hour more and outspaned for the night by the Lottakaneng. Lions & gemsboks are sometimes met with here

$2.\underset{iii}{\text{VII}}$ Thermo. at sun rise or five minutes after stood at 25°. I was cold & shivery in the night At noon it was 59° Jackalls uttered their cry near us & something ran away from my tent before I turned in. Hyenas foot prints were visible in the dust, also zebras or quaghas which so nearly resembles mules as to be often mistaken for it Travelled (without outspans) from Lottakaneng 6¾ hours to Molepolole reaching J.S Moffat's just after sun-down

$3.\underset{iv}{\text{VII}}$ Nani informed us he intended leaving us & not going on further north & we went into Sechelles town to try & find another driver, we saw Sechelli & also his brother Kosilinsi on the subject but neither encourage our going through the Kalahari desert & Sechelli said he would not be a party to it by giving us a driver.

$4.\underset{v}{\text{VII}}$ Nani & Sechonekhui left us at sun rise this morning.

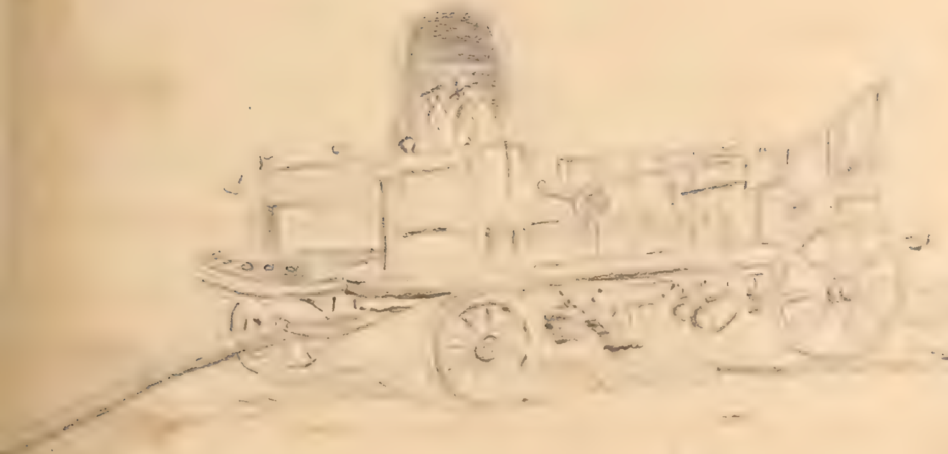
Molepolole (or Logageng named from the Cave) Sechele's Town

4. VII
v

The fortnightly post arrived at Bakwena this evening but no letters for us. Kuruman news up to two weeks after our leaving is the latest it brings with a statement of things about as we left them. The murderer of the Burness family had ridden through Kuruman in broad daylight to incite adherents when wearing Burness's clothes & riding his horse. Luka had become Chief instead of his father Jantjee & 100 Volunteers are now reported on their way. J.S.'s 72nd Birth day

5. VII
vi
Paid 20/- for a half muid India meal & 10/- for the 1/8 muid brown flour, one bucket full & glad to get it even at that. We had engaged a new driver & leader to take us by the [illegible] route via Crocodile river to Shoshong ~~Bamangwato~~ (Ba-mangwato but a fresh outbreak of the Bakatlas there with the Bakwena here has made it unsafe for them to go near there & we are driven back to the desert route, they saying they would sooner run that risk than the risk of being killed by the other tribe. A spare span of oxen is to overtake us half way through the waterless region with which we are to go forward it being comparatively [illegible]. & the tired span will be driven back here at a quick rate for water & remain

6. VII
vii
Busy packing the wagon of Tumagoli Sechele's son to take on our journey instead of the Coach



L.Kirchenz

The property of Seinike
& Sons

ue Wagon
ne &
ashing
umel

Jamsayok – Steam
[illegible]

1878 Sechelle's Meſsage to Kamé (Kāmir)

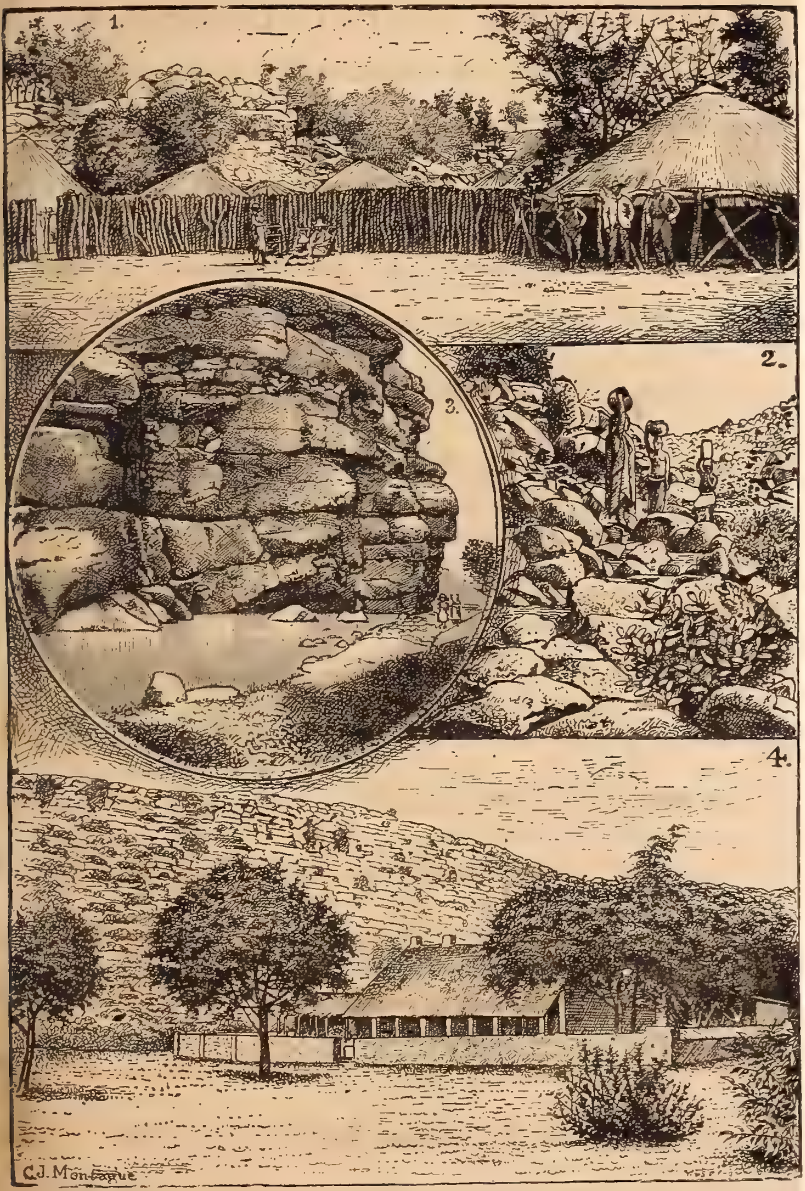
7.VII J.S. attended the native service in the Church, [illegible] [illegible] visited & accompanied J.S. Afterwards [illegible] on to Sechelle's town where J.S. baptized 7 new converts who have been admitted chiefly owing to the recommendation of the deacons. As usual we called on Sechelle who was in his Kehotla, and took us into his dining room. He said he wanted me to take a meſsage from him to Khamé to the effect he is sorry for the course Kamé has lately adopted toward him on one or two occasions; as for instance in allowing the Bakalla to take Sechelles cattle that were in Kamé's country by permiſsion, without even a protest to the Bakalla or apology to Sechele — Also in regard to Sechelle's Kalahari vaſsals in the taking of feathers from them. — Notwithstanding, the Sechelle does not desire to keep up old grudges, but wishes to keep firm friends with him, & hopes brighter prospects & happiness are in store for them. ? ?

8.VII All being ready at 3 in the afternoon crack went the whips & away started the oxen from Molepolole again, this time on our northern journey acroſs the north Eastern portion of the great Kalahari Desert bound for the Bamanguato & Shoshong. We treked 4 hours through sa & outspaned 1½ hour for supper then treked for 3 hours more total 7 hours & by 11 oclock at night reached the hole in the sandy & rocky dry little water course which is called Kopong. Here I had my tent pitched & J.S. w had been sleeing in the bed of the wagon during the journey continued in it. I turned into my bed between one & two

9.VII After breakfast all went to work enlarging the water hole for the oxen to drink: it appeared visibly lessened by filling our kegs for a drinking supply. We allowed one ox to drink at a time & drove him away for another to take his place & allowing time for it to trickle in between times half the day was gone before all the oxen could get a drink & we had to start with three of them minus a drop. Thousands of bright plumaged birds on their starry wings hovered around & perched on branch & twig very near us, alighting for a sip as soon as we retired a few yards off.

We left Kopong at 1.50 travelling till 6.15 = 4½ hours but fully one hour of this was lost by one black ox lying down refusing to go on a habit we were informed it had got. The spare relay of oxen arrived about now & were being driven along so we put one of them into the yoke in its stead & afterwards went on all in say 3½ hours travel from Kopong outspanning at a hollow dry like "pan" in the road for 1¾ hour until 8 P.m. Again travell 4 hours until 12 at night resting 2 hours & giving the men coffee &. Here 50 of Linchwe's warriors passed us with three droves forming a part of the 500 head of cattle lately lifted from the two posts this side the Marico river & driven this way to Molepolole to avoid recapture altho running great risks of their dying from thirst.

Our new cattle driver Seehonhelwe has lost his voice already.



MOLEPOLOLE SKETCHES

"WE CANNOT FIND THE DOOR."*

ACTS xvi. 9.

OH, do not go away!
Tell us yet once again
Of Him who sends the rain,
And give the sun's warm ray;—
"We cannot find the door."

Foh † was our fathers' god,—
Were not our fathers wise?
Did Foh not hear their cries?
They lie beneath the sod;—
"We cannot find the door.'

Our mothers loved to kneel
Before Great Kwan-yin's ‡ shrine;—
Is Kwan-yin not divine?
Can she no pity feel?—
"We cannot find the door."

Kwan-ti, || the strong and brave,
Imperial command
Makes guardian of the land;—
Has he no power to save?—
"We cannot find the door"

Our worship does seem vain!—
To every god in turn,
We humbly incense burn,
Yet never answer gain:—
"We cannot find the door"

Did not Confucius say
That sin against high Heaven
Can never be forgiven?
The sage knew not the way!—
"We cannot find the door."

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* The completed hymn from which the author quoted in his speech at Exeter Hall. See *Chronicle*, June, p. 253.

† Foh—the Chinese name for Buddha.

‡ Kwan-yin—the goddess of mercy.

|| Kwan-ti—the god of war, specially honoured by the present dynasty.

92

3400 ft. high above Sea

10.VII Treked again at 2 A.M. for an uncertain length of time for while we were sleeping in the wagon or trying to they had outspaned, call it 2 or 3 hours trek. Treked again at 8 A.M till 12 at noon = 4 hours Outspanning at the holes in the sand called Koloba Halsi. Three or four holes 10 or 15 feet deep at the bottom of which through reeds the Kalahari women were sucking up water dexterously guiding it from their mouths between their fingers into ostrich egg shells & bowls of the tortoise shell. This if we had not had a supply with us was the best & cleanest we should now have had to drink & they were ready to offer it to us.

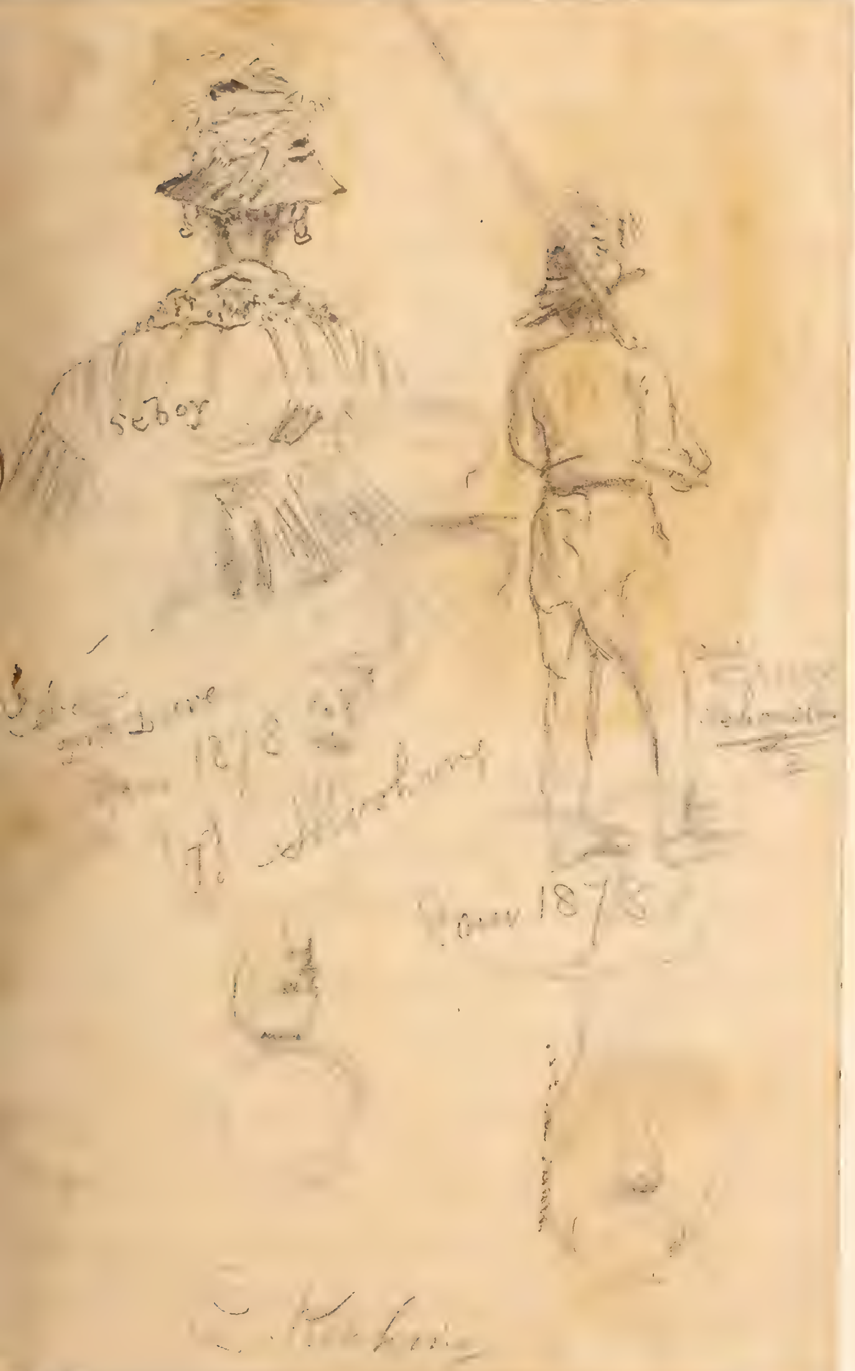
At 2 P.m. we commenced travelling with the relay of oxen which overtook us yesterday afternoon. Adam &c, returning to Molepolole with the tired span where they expect to be by noon tomorrow
Treked 4 hours till 6 P.m. & outspaned 2 hours or over till 8.10 P.m. Treked till near 12 at night say 3¾ hours. And suppose we passed Boatlamani about this time

11.VII Outspaned till after 2 & A.M. treked till six A.M. say 4 hours outspanning for breakfast &c till 8.45 when we again set out una the belief of being on the road to Lophepe but finding our course too Easterly for it enquired thro. Abdol of our driver, & learned we were being taken by Selenagias he was not acquainted with the other route. We reached this vlei called Selene at 1.45 = 5 hours treking since breakfast & were much relieved to find plenty of water

11.VII
V

in it tho' of a grey muddy colour like a clay brick pond from
he feet of wild animals drinking & trampling in it
I shot a guinea fowl near by with a rifle
We outspanned for the remainder of the day & part of tomorrow to rest
our tired oxen. J.S. slept in the wagon I in my tent. The
jackalls & hyaenas prowled around. A number of the strong
heavy leg bones of the giraff lay scattered around ma[illegible]
had been broken for the sake of their peculiarly excellent marrow
Lions are often seen around here & our friends seemed to consider
something unusual we had not met with them or rather they with us.

12.VII Our oxen having grazed & had another good drink we left Selenage
VI
at 2.10 P.m. This vlei belongs to Khama & immediately south of it
lies Sechelle's northern boundary whilst through the vlee itself runs
the Southern limit of the tropics. We rode on in an E.N.E. course through
heavy sand again which the natives call Sand veldt & Europeans
the desert & Thirst Land from the great scarcity of water for the greater
part of the year. Mrs Hepburn says that Captn Parker Gilmore who
resided in Shoshong for six weeks wrote his book before arriving there
& somewhat under the influence of delirium tremens
In two hours the Mangwah Hills loomed in the distance, right ahead
but too far off to be reached tonight. We travelled 4 hours till six P.m.

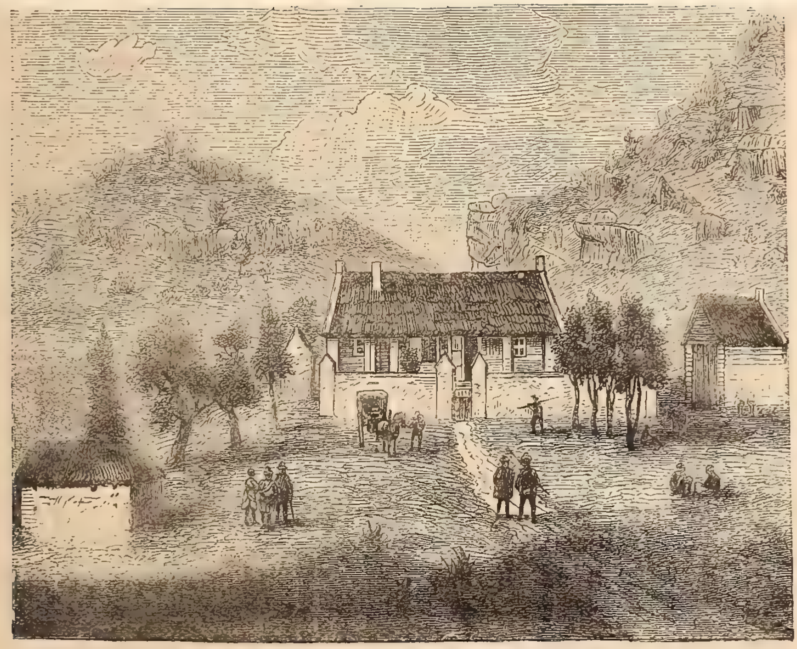


June 1878

[illegible]

June 1878

Fig 9



MR. PRICE'S HOUSE AT MOLEPOLOLE.

found him rather better apparently, and taking some refreshment. After spending some hours with him, and thinking that he would yet live a few days, I left him and returned home. Half an hour after I arrived a Christian came and told me that the old man had died peacefully without speaking a single word to any of his children, who were waiting at his death-bed. All this was a great marvel to the heathens, and they confessed that the Christian religion is more powerful, and the Christian's God is mightier, than the demons.—(*Extract from the Report of Robert Bousfield, Catechist, January,* 1882.)

IV.—Bechuanaland—Molepolole.

[MOLEPOLOLE, called also LOHAHENG, is situated in the southern portion of the African Continent (S. lat. 24°, E. long. 26°), some two hundred miles north of Kuruman. The Mission was commenced at KOLOBENG by Dr. LIVINGSTONE forty years ago; was destroyed by the Boers and abandoned; but was re-opened at the new Station by the Rev. ROGER PRICE, in 1866. Extracts from Mr. Price's Report for the past year are given below.]

I WISH I had a more cheering account to give of the state of things on my Station and in the country round. The retirement of the British Government from the Transvaal has brought us a most [illegible] on the [illegible] another [illegible] [illegible] [illegible]

[illegible] language [illegible]

& outspaned two hours till 8 P.M. then trekked another 4 hours until 12 at night & outspaned till 2 A.M. of 13.VII

13.VII Travelled 4 hours & 20 minutes until 6.20 A.M. & outspaned until 8.40 A.M. In an hour passed a kraal hut & a few plants of [illegible]

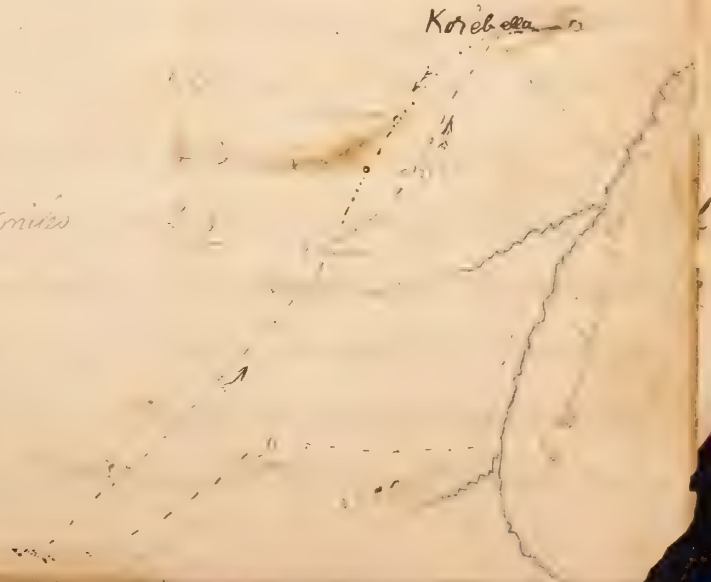
[illegible]

[illegible] arrived being on some day [illegible]

Moletwlole to Shoshong

Moletwlole to

Kopong	7 hours	= miles 1[illegible]
a dry pan	8 hours	
Koloba Habi	7 hours	=
Selemie	16 3/4 hours	=
Shoshong	19 1/4 hours	=
Totals	58 hours	= miles



Shoshong - upwards of 3300 ft. above Sea level.

14.VII The Church building being too small for the increased number of christian worshipers the service has latterly been held in a corner of ground enclosed by a rough stone wall near the Miſsionary residence of J. L. Hepburn who is an earnest & zealous worker in the cause he has undertaken sometimes 5,000 attending the services, but at present Khama & more than half his people are off on a hunting expedition for elephants ivory & ostrich feathers, which are staple trade of this most important inland town. J. Sharp spoke to the aſsembly at the end of the Hepburns sermon who interpreted for him In the evening the white portion who incline aſsemble for English worship in the miſsionary's house sometimes to the number of twenty or more Three young men have lately been awakened Mr Wright from Stockport, Whiteley from Bradford & another named Steele The two former are intending to give up trading & return to England & study for the miſsion field & come back to labour here

15.VII In the Morning walked into the village & to the European suburb or part where the stores are but first called at the Khotla & shook hands with Seretsi & Khamani who seemed to be acting in the absence of Khama The former tho. the younger is more in the Chief's confidence & seems to deserve it, Khamani has a restleſs eye as tho' not satisfied with himself or anyone around bed of rushes. I might have been resting about an hour, when a number of the Bakoba from the towns on both sides of the river came back to ask questions about what they had heard from me. Once more the inspiration to speak of the wonderful things of God was upon me, and we sat together around three or four large fires which they had made till nearly midnight, they listening to the history of God's dealings with Moses and His chosen people—the outpouring of the Spirit of God upon the Gentiles—the founding of the Christian Church with its two simple ordinances—and the resurrection and complete redemption of His people at the coming of our Redeemer Jesus Christ. Gogakgosi, who had been lying listening—for he had begun to recover—sat up upon his knees, and in a few simple, touching words offered prayer, and so ended a long day's work for Christ. Sweet is the sleep of God's weary, and mine was short, sweet, and refreshing. At three o'clock in the morning we inspanned the wagon and returned to the Batauana town. I reached it, after walking hard all day, right through the heart of a forest of large trees, about nine o'clock at night.

Another week of earnest work among the Batauana, and then came the last Sunday that I remained with them. It was the sixth, and the recollection of it will not soon fade from my memory, but I should fail if I attempted to describe it. Thirty men and women with their children were baptized by Gogakgosi, assisted by Khoati, the two who are deacons of the Bamangwato church. The day's services were all my own, and were farewell services. A letter, telling me of the illness of my wife and of two of our little daughters, was causing me to hasten away. I had got it about four o'clock on Saturday afternoon. My companions remained to carry on the work still another month. My leaving them was in some respects, no doubt, beneficial: it threw the responsibility of the work upon them, and gave them greater freedom in doing it. The people, again, would be drawn nearer to them when I was gone than when I was present. I had been working hard, too, and it was beginning to tell upon me. In the evening we had the supper of our Lord with the first handful of Batauana Christians, the chief, his wife, and his mother among the number. Khoati, assisted by Gogakgosi, administered the ordinance, and as I sat a partaker of it with them my heart was filled with thankfulness to my Divine Master.

IN THE DESERT. Sout. S. Africa

16.$_{III}$ VII A little thunder & showers of rain this evening which has never happened in this month for the five years J D Hepburn has been residing at Shoshong unless more falls in a few days it will do more harm than good in rotting what grass there is. Letter writing

17.$_{IV}$ VII J. S. gave a lecture on his northern travels to the white residents

18.$_{V}$ VII The Chief Khama sent a goat as a present for the Baruti as we are called meaning missionaries. What a difference there is in the mild thoughtful face of this Christian Chief compared with his vagabond heathen rainmaking father Sechomi who begged tea & sugar of us at Molepolole. The father plotted to take the life of his son for embracing christianity, but the people all liked Khama & when he simply removed from the village for safety to his cattle station they gradually almost to a man christian & heathen went & built their huts around him & Sechomi was left with but a handful of followers who eventually left the town & Khama & his people returned to it. So Sechomi finds a refuge with Sechelli at Molepolole Khama's eldest son a young lad of 8 or 9 is named Sechomi At one time there were 30,000 natives belonging to this tribe now there are only about 10,000

Khama has been engaged all morning with Capt. Paterson & J D Hepburn interpreting He is feeling his way on behalf of the

18·VII Boers Trekking - Captn Paterson & Khame

governor of the Transvaal Sir Theophilus Shepstone for having a resident magistrate for authority over the white population. This appears something like the thin end of the wedge, nevertheless Khame has somewhat assented to the proposition

Many Boers dissatisfied with English rule in the Transvaal have lately treked through Shoshong into the Zambesi territory & passing through the thirst land more than half of them have died. They would go altho cautioned by Khame who is rather afraid of their coming & not without reason in still large armed bodies & by degrees settling in & taking away his country. The Transvaal government is alive to this as Captn Paterson says & desirous to forestall it by entering into an engagement for a protectorate over Khame; which however he has not yet assented to - the danger not been so close at his door as to force him to be actively alive to it in this manner

Khame has sent us a present of a goat - He breakfasted with us this morning & seems a nice mild man, but every inch a chief, nothing underhand about him, always says just what he means. I gave him a Union Steam Ship advertising sheet with a coloured steamer in full sail with which he seemed much interested

The Mail leaves Shoshong today, & arrives a week later thus arriving & departing twice a month

21. VII The native service as usual was held in the open air both this morning
I & afternoon: & at the conclusion of the ~~late~~ the white residents to the number of
about a dozen or more aſsembled in J.D.H's parlour who gave out th
hymn & afterwards J. Sharp read a ch. & Ps. I & spoke with muc
power & feeling which seemed to reach the hearts of more than one
Capt. Paterson remained to tea

23. VII The Colliard's (colliars) of the Basuto Miſsion seeking a station
III in the Lake district who were here a short while ago have left a
portion of their staff at Shoshong in order to make a quick journey
Two native Basuto teachers during their absence aſsist J.D.H
both in his school & services The afternoon service was taken
by one of them last first day who in his sermon referred to
what J. Sharp had preached to them in the morning on
the woman of Samaria. J.D.H. said it was a good sermon
& took notes of it from which he wrote out a fuller account
at J.S.'s request. J.S. gave one of these teachers a leſson
in English reading a day or two & afterwards turned him over
to me today

24. VII J.S. remarked a day or two ago that he felt he had a duty
IV perform amongst the white traders which has taken the form
of family visits several of which have been paid today and
received with thankfulneſs even where it was partaking of
admonition more than of encouragement

25. VII The bi-monthly post arrived this afternoon at Shoshong at the residence of J. (D.H.) whilst we were at dinner. By it we learn that a month after we had left Kuruman things remained pretty much as we had left them: but at the Transvaal Sekukunni had given trouble & blood had been shed. Should he unite his forces with Ketchewayo of Zulu Land things would be serious indeed & might spread into the Matebele under Lo Bengulo also to Umselos people. The Zambesi river Hake district people could then combine to drive all the white people from these northern parts down into the Colony. Then it would also be difficult for the Shoshong, Molepolole, Kanye & Motoodi natives to resist the union: especially the heathen portion of them.

The Bechuana natives at Soshong have their proverbs and fables. It is wonderful where they got their Fable of the hare and the tortoise from; but with them the place of starting from is given with the road travelled & place arrived at. The hare & tortoise left Kuruman say they, for the distant Matebele country (lying north in the tropic of Capricorn.) They have an original one concerning the Lion and Hare; in which the lion being hungry said to the hare he wanted to have something to eat. There is no difficulty in that said the hare, just you lie down there & keep still, as still as if you were dead. With that the hare built a kraal or thorny enclosure around the lion leaving an opening & went & called

[illegible]

Exhibit A.

[illegible] 17. VII.

[illegible] für die [illegible]

[illegible] 13

25.VII
x

all the game of the country at the top of his voice to come & see the the lion in the kraal which he had killed. They came & were inclosed when the lion was bid by the hare to arise & eat, he killed the game right & left & had a good feast. Afterwards he began to be hungry again but having eaten all the game could do nothing but scratch himself & try to get rid of the annoying parasites & asked the hare to help him with some that tickled his tail. The hare had meanwhile built a house over the lion with a hole in the top & told the lion to put his tail up through it. The lion thought the hare was dilligently picking out the lice; but all the while he was weaving the hairs of his majesty's tail into the ridge pole of the roof. At last the lion pulled & pulled & pulled but could not get away & starved to death, & so it came to pass that the hare became the King of the Beasts.'

26.VII J.D.H. – I think you ought to go to the Zambesi & visit the
VII
Matebele missions there; I am by no means sure that you are clear without! now you are so near I think you ought not to leave Shoshong without seeing it & then you will be able to report upon it & tell our directors how it ought to be worked. There is not force enough. If the Chief were to ask you to send him missionaries would your society do it? J.S. – No! You would go by way of Tati & there see Mr Brown a christian trader (Tati is 160 miles or 8 days travel from Shoshong. Gobolois is 120 miles further or 6 days more near

26.VII
VI
Shoshong -

to which is Hope Fountain, distant about 3 miles. Inyati is 50 miles from Hope Fountain, to the South
The native name of Inyati is Emhlangen) At Inyati are the miſsionaries of the L.M.S. Sykes & Elliot (ditto at Hope Fountain Cockin & Helm At Hope Fountain the son of the deceased Mosolekatsi - LoBengula reigns supreme in his cruel heathen customs, altho tolerating the presence of the miſsionaries

Though the Cockins went from Shoshong to Hope Fountain in 3 weeks Mr Hepburn says this was considered very quick travelling & that it usually takes ~~3 weeks to get to Inyati~~ a month to Inyati which is only 2 or 3 days further north. Sykes has been at his Station 20 years. No convert has yet been made to Christianity among the Matebele.

Wm Thomas ex L.M.S. - now joint trader & miſsionary calls his place Shilo, & is considered by the Colliards & others to be a loſs to the L.M.S. notwithstanding his tripping & want of candour which occasioned his diſmiſsal

Capt Paterson called this evening to take leave previous to his departure on the morrow to the Matebele for his interview with LoBengula. F.S. took the opportunity which he had desired for a couple of days past to kneel in prayer on his behalf & wh. the Captn thanked him. He then walked into the village a good 20 minutes walk to Francis' store in the large room of which F.S. had consented to give a second edition of his Northern travels concluding it with a ¼ hours acct. of the B & F Bible Society & urging the establishment of a branch aſsociation at Shoshong with Khame the Chief as Patron which was responded to & a Committee

Paris (Evangelical) Missionary Society. He wished to place two evangelists on an outlying town in Khame's country, but was refused permission until the Committee of the London Missionary Society, into whose ecclesiastical charge the country had been given, had been consulted. This part of the subject was then allowed to drop.

Khame:- What do you teach?

Father Depelchin:- The love of God to man, & the offering of His Son for the sake of man. We preach from both Old & New Testaments, but we have not as yet got them translated into Sechuana.

Khama:- But the Bible has been translated We have it.

Father Depelchin:- Well our Bible is the same, or rather where there is any variation from your text, it is but trifling.

Father Law:- Dont say that Father Superior, or the Chief will be under a misapprehension, Let him know that our Bible is different.

Father Depelchin :- Well, you see, Khame, We hold that the Bible is the Word of God, but it is not for private interpretation. It is a very difficult book to understand, so the Church, which is of equal authority, as it was founded by Christ, & has for its head a successor of the apostles, has a fixed interpretation. When our Saviour was upon earth he gave his church into the charge of Peter, saying "Thou art Peter, & upon this rock will I build my church," and as Peter became afterwards Bishop of Rome, & our present spiritual father, Leo XIII, is his spiritual descendant, so the doctrines of our Church are of apostolic authority.

Khame :- Who was Peter's father?

Chorus :- Oh! that is beside the mark, it has nothing whatever to do with what we are saying.

The chief therefore did not preſs the question further. What he meant was this: "We hold that Christ, as the son of God, is at the head of the Church; was Peter then a son of God also?" It may be remarked, that if a person lays claim to a high position of any kind, one of the first questions asked by a native is "Whose son are you?" But to return.

Father Depelchin :- Just before Jesus ascended into heaven, he said to his Church, "Lo! I am with you even unto the end of the world," & as we belong to the original Church founded by Him, so is He with *us*. Fifteen hundred years after his ascension a number under Luther & others, severed themselves from us, & founded another Church; & that man-founded Church is the one to which your miſsionary belongs. Christ cannot be with two Churches, one opposed to the other.

Khame :- I am a member of the Church here, & if you have a different teaching in yours, then it would become a cause of strife if you were settled here.

After some further conversation, they spoke about starting for the Amantibili country, where the agents of the London Missionary Society are labouring. They were then asked how it was that they had announced in the papers that they were going to the Zambesi, and now they appeared to have a different destination. The reply was "We have been given spiritual charge over a large extent of country; the boundary northwards is a line two hundred miles beyond the Zambesi; on the south the Bamangwato; on the east the boundary of the Portuguese colonies; and on the west the same."

A few days afterwards the mission left for the Amantibili. At the risk of taking up too much space I must give utterance to a few thoughts which have occurred to me. I am not a miſsionary; still, having seen the good, miſsionary labour has effected here & elsewhere, throughout Bechuanaland, I have become deeply interested in the work. The Roman catholics go in force, & with the intention of fully occupying a country. This example should be followed by the different protestant societies. The London Miſsionary Society has had agents for many years in Bechuanaland, & yet it is not fully occupied. It has spent thousands of pounds in endeavouring to found a miſsion at Lake Tanganyika, whilst here, where the ground has been prepared, miſsionaries are wanted.

I quite agree with the Rev. Fr. Depelchin's remark. "One miſsionary is not enough for a large town like this."

There are other stations which should have two. There are some which have none at all.

The chief at one large town at Lake Ngami has for years begged for a miſsionary, without, however receiving one. Is this right?

Is it just to spend thousands upon a scheme which, to say the least, is premature, when so many near at hand are praying for the gospel to be brought to them. If the Jesuits obtain a footing in this land, which is so promising a field, & which has been for so many years under the charge of the London Miſsionary Society, the directors of that body will have only themselves to blame. In the proceedings of a directorate containing so large a proportion of busineſs men, one would naturally expect to find some trace of that acumen which actuates its members in busineſs affairs. In the Tanganyika scheme it ~~seems~~ appea to be totally wanting. If the London Miſsioni Society is really desirous of Evangelizing Africa, the plan dictated by plain common sense would be to strengthen the miſsion here considerably. Then when the work has progreſsed sufficiently to permit of a native pastorate being formed, then, & not till then, some of the European miſsionaries could have been withdrawn, & pushed on to the Zambesi the regions beyond.

As Khame's dominion extends to the banks of the Zambesi, they would have his influence to help them. They would know, & be known by, the people. Knowing Sechuana, the other cognate languages would be readily acquired. After they had croſsed the river, the remaining work would then be comparatively easy. Slowly, but surely, they would push forward their stations through the high-lying & comparatively healthy country beyond. From there the descent to the lakes is easy, besides which, it would be over a country thoroughly well known. By some such plan the object desired would be more surely attained. There would be fewer sensational annual reports, but more actual progreſs effected; and Africa, instead of being covered with a thin veneer of Christianity would be thoroughly christianized.

Four Elephants killed near Shoshong

passed to carry out the scheme with J D Hepburn as Secretary treasure there were upwards of twenty individuals present

27/vii VII Khame called this afternoon & said his hunters had just killed four elephants where they had gone to drink at a cattle post a days ride from here: he had given two of them (that is two tusks) each to his brothers Seretsi & Radicladi, but he should keep for himself the wan & sell the other two, the proceeds of which he should give as a than offering for the elephants having again come so near his town & hi neighbourhood he thought they had left forever. (See page 101. 29/vii VII)

Khame has had a great controversy with the drink traffic among the trade to the natives. He had some time ago forbad it but they gradually began again which resulted in some drunken disorders among both white & blacks which came under his own notice When he at once ordered all those who had been dealing in it to clear out of his country with bag & baggage never to appear again He searched the houses & store & where any liquor was found the owner received the inexorable ora to clear out forthwith thence the traffic has been completely stopp & it is supposed there is none in the town unleſs sometimes a bottle or two for the traders own use which he manages to conceal

28/I VII I think over 600 natives attended the service this morning In the aft it was too hot to be out in the sun & the aſsembly was obliged to adjourn to the Ch. where only a portion could be accommodated.

One of the native deacons named Soldate in one of the scrimmage

28.VII I "Soldate Pray"

of a few years back when the Matebele made an attack on the village was walking along with his gun in hand up the kloof, when he heard as it were he says a whisper within him, as distinctly as tho' anyone had spoken to him, saying "Soldate pray", "Soldate Pray" He thought about it but did not attend to the voice, but walked on, & was arrested in his progress by the whistling of a bullet, which hit him in the leg close to the ankle, splintering both. He says he now saw why he was to have prayed & believes had he done so the bullet which was intended to take his life would not have been allowed to hit him at all. He did not expect to survive the woun & formerly the heathen custom was to kill off the helplessly wounded. but some of his friends perhaps christian believers coming by an hour or two afterwards brought him to the missionary, J D Hepburn who with iron hoops & bandages &c brought about what is now a capital cure & he walks as tho nothing had happened

In the evening J.S. again had the opportunity with the whites

29.VII II In the Ch. the natives B & F Bible Meeting when the Chief & his son & two other natives both made speeches encouraging the object. Khame says he is very glad that his is the first organisation of the kind up in these parts. He has given £20 & the traders £50 Total £70, much more than any of the large towns we have yet visit

Note_Khama has since removed his headquarters from Shoshong to Palapye & Mr Hepbur has also removed his M.S. to the same place

8mo. 1878

Khame, The Rain-makers and the Bible Society

Page 101

Rain had not fallen in sufficient plenty, in this dry & thirsty land, & one season of drought had followed another, with the melancholy result of failure of crops & famine in its wake; with not a few deaths from absolute want of the usual Kaffir corn, which grows better than any other grain in a dry soil & hot climate. The heathen portion of the Bamangwato tribe, by their rain makers or rain doctors as they are variously called used their incantations & dances & appealed to their gods in desperate consternation but to no avail. The missionary, (J. D. Hepburn,) proposed to his charge a week of prayer which the Christian portion readily entered into — This was the season immediately preceding our arrival at Shoshong — & now, mark the result. — There were a few clouds visible in the sky on the first day of prayer which disappeared & vanished on the second day; & the sun shone out with all its tropical burning heat & glare. Now seemed the time for the rain-makers triumph; Oh Sai they you have prayed the rain away; it won't come for your prayers. But the christians went on praying each day of the week, and they prayed in faith; & at the end of the eighth — (one blank day intervening as if to try their faith) ~~seventh~~ day, ~~before they had dispersed to their several homes, immediately~~ the welcome rain began to descend; & it rained incessantly for four & twenty days in succession, followed by such abundant crops as they had not had in many a year. Our arrival was in the autumn or winter, but the full garners, earthen jars full, & buried heaps in many ridges testified to its abunda ~~But the~~ curious part of it was the "rain-make wanted to claim the credit of it all. Khame, the christian chief, of whom we had heard so much was absent on an elephant hunting expedition, & I began to feel disappointed lest we should have to return without seeing him. It was at this juncture some messengers arrived from the neighbouring heathen chief LoBengula on behalf of Moiwe the god of the mountains & of rain, & they awaited Khame's return from the hunt which was sooner than expected on account of the arrival of an agent from the governor of the Transvaal. But The~~se~~ "rain-makers" said to the chief — "the fine weather has come, the harvest has been gathered, & Khame has sent no offering to the rain-maker's god who has sent the rain_ give him a firstrate gun, a fine kaross, a he-goat, an ox &c." Khame replied "I am a christian & will make no offering to a heathen god; you may go back the way you came Khame's God is not a god who eats papa (mealie porridge) like himself."

Within a day or so of this, Isaac Shaw his lectu
& a speech on behalf of the B. & F. Bible Society,
was held, & the missionary J. G. Hepburn
told the natives to look into their bibles & they
would see they were indebted to the B. & F. B. S.
for having them so cheap & that if it were no
for this society they would have to pay muc
more for them. The thing took hold of the
chief's mind; & the result was that the thank
offering was to the God of the Bible — in
ivory from the recent elephant hunt,
which realized twenty pounds sterling.
A noble example; which was followed
by the merchants of Shoshong contributin
upwards of fifty pounds in addition.

Langley Hinning

1878

The Heathen Native with Two Wives one of whom became Christian

A man is obliged to take the wife or wives provided or chosen for him by his parents or friends even if he have fixed his affections elsewhere. An instance occurred not long ago in which a young man a heathen was informed by his parents so & so is to be your wife take her; He replied he did not want her & was already fixed having got one of his own choice. His parents took no notice of this but forced the one of their choice upon him bringing her to him into his hut & leaving her with him. He now had two wives and both of them like himself heathen. In awhile the first wife & the one of his own choice became a christian & informed her husband it was not right to live in polygamy. The husband did not now like parting with either of his wives; but the wife of his choice no. one told him if he did not part with no. two, she must leave him & take her departure for ever. Such was the heathen's affection for the wife of his own choice that he sent the one chosen for him away. A fine leſson for Colenso who tells the natives at Natal that if they have twenty wives when they become christian they may still retain them

number one)

1. VIII Shoshong must be bid farewell to today I informed Mrs Hepburn "I might well write a book like Mrs Stowe & entitle it Sunny Memories &c & that Shoshong & they would have the sunniest J. D. H. has talked with me of an evening like a true christian brother and Elder in the Church - like a Friend. yet in a way no one else ever did)

Leave Shoshong or Bamanguah

1. VIII
V

We left Shoshong at 3·30 with a spare span of oxen kindly lent by J. D. H. which is to be returned with his two men "Ben" & "Tsotchuana" from Lophepe. We took another route West of the village travelling on the valley level at the foot of the mountain rang which for a long way runs in a line West & East of Shoshong

2. VIII
VI

Travelled in the night & reached Korebella soon after sun rise in 11¼ hours actual travel at the rate of about 2⅕ mile per hour; having outspaned 5½ hours besides. Remained at this limestone water hole close to the right of the road 3 hours for breakfast & watering of cattle. The water just enough for the 28 oxen had to be handed up by a bucket into a hollow in the rocky ledge for them to drink.

Left Korebella at 10.30 travelling somewhat S.W. & in 4¼ hours having reached Mashua, another large level bed of limestone with a deep hole in it to the right containing water which but for a shower in the night we should have had to lade up for the oxen, but they got enough on the level stones & hollows around on the surfa which was here & there ornamented or deface with sundry chiselling of travellers names & initials amongst which were native chiefs, English, Cape Town, & one Greek. 29 miles from Shos

Left Mashua at 6 P.m. travelling 6 hours up to 12 midnight in misty rain & neither sun moon nor stars having been visible the track with difficulty observed & we lost it once or twice

Lophepie

"Ben" given to McKenzie by Moselekatsi 104

3.VIII Treked 3 hours from 9 A.M. to 12 noon & reached Lophepie an open level of grass in the somewhat dense bush in the midst of which is a vlei or fontein of good water at least i is not muddy. It abounds in the beautiful animalculae Cyclops & the equally small transparent little bival so common in our English ponds

Here we outspaned both on account of our oxen to refresh them before having to make a rapid push through the waterless desert ahead of 83 miles to Bakwena, & also to spend the week end. Giraffs heads lie strewn & rotting around also vilde beasts, hartebeasts &c I stumbled over an old ostrich nest with one cracked egg in it. As night drew on & I slept in my tent jackalls cryed & I heard the roaring of the lions three or four times. The two or three Bushmen who visited our camp say the lions frequently drink at the pond from which we draw our supplies, but more frequently do so at a vlei we passed an hour ~~or two~~ back on the road. above Woody Pit

4.VIII Today being First Day we spent quietly in our Camp No wild beast came near us but a jackall & a few guineafowl & the roar of the lion was not heard again

5.VIII The spare span of oxen of J D Hepburns which brought us thus forward left us early this morning in charge of "Ben" & "Totchuana". Ben at parting said "I want you to tell

105

Lobenguli's Message for an offering to the rain god.

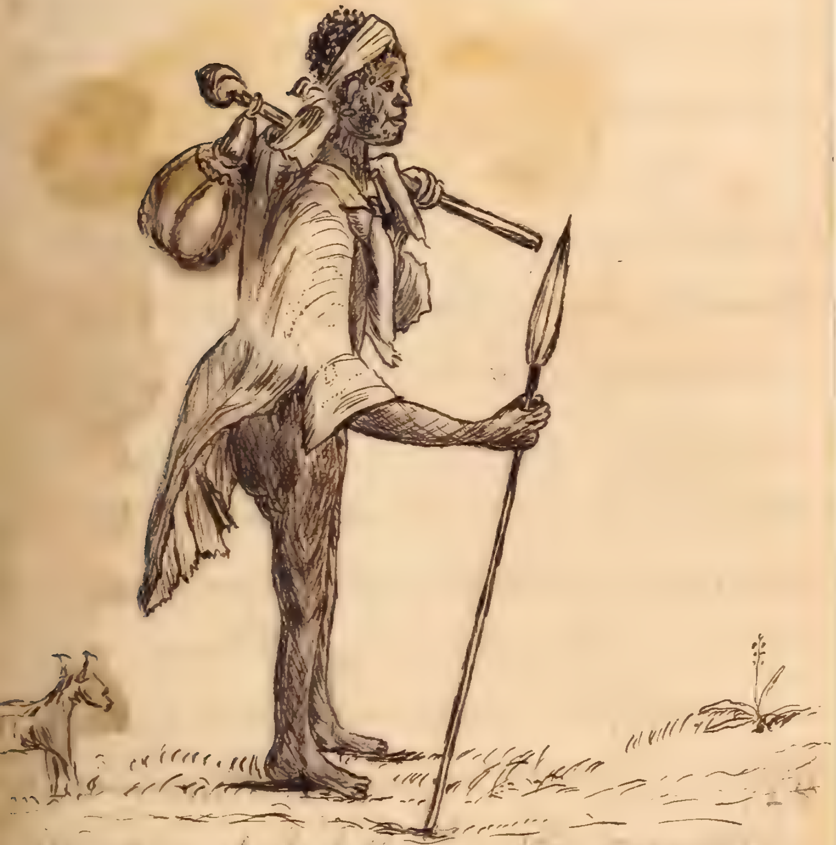
5.VIII
ıı

Mr McKenzie you have seen his boy. It seems that when Mr McK was in the Matibili country Moselikatsi gave Sq Ben to him; ~~the~~ he was a recent capture from the Matoka tribe during a late encounter

A number of Bushmen & women & children visited our camp their only armour being their little reed arrows with & small bone heads of bone or steel highly poisoned with an acacia named "noat" it looks gummy like pale red sealing-wax & whilst I was holding it close to look at was cautioned not to hold it near my eyes or it would cause blindness

29·VII
VII

It was whilst we were at Shoshong that the unusual message arrived from the neighbouring Chief of the Matibele to Khame Lobenguli's rain makers being the messengers themselves on behalf of Morlwe – the god of the mountains saying "The fine weather has come, the harvest has been gathered & Khame has sent no offering to the rain makers god who has sent the rain, give him a gun, a Kaross or blanket goat sheep & ox". Khame replied to the rain makers "I am a Christian & dont believe in a god who eats pap (porridge) like myself" In effect, you may go back the way you came, & so they did, & lost an ox on the road. — No– Khame's offering was to the God of the Bible & a noble one – he gave £20 to the British & Foreign Bible Society in answer to J.S.'s lecture appeal.
See pages 100 and 101



[illegible]

[illegible]

[illegible] & spear

[illegible]

Leave Lophepe outspan

5. VIII. " Left Lophepe at 2.15 in the afternoon, outspaned 6.15 about sun-set Trek 4 hours. observed a rhinoceros skull. Outspaned for 1½ hour till 7.45 P.m. In 1 hour more we came to Soubi where the recent showers caused muddy pools in the road & at a short little hill of heavy sand we lost half an hour urging the oxen up it. 1 hour more treking brought us to the Boatlanami water pits devoid of water, 1¾ hours more brought us up to 12 o'clock midnight; having made a trek of 3¾ hours & we outspaned for 2 hours

6. VIII " After our outspan of 2 hours it was 2 o'clock A.M. when we again commenced treking for 3 hours until 5.5 A.M. when we outspaned for 4¼ hours till 9.20 then treked for 3 hours & 10' till 12.30, Our noon outspan being 2 hours till 2.30 In 1¾ hour we passed the pits of Kholobahatsi, but this time saw no Bushmen or women - the rain having caused lodgements of water more accessible. Treked 1¾ hours more & outspaned at 6 P.m. 2 hours for supper for man & beast Again treked from 8 P.m. till 10.40 P.m. for 2.40 only ~~when~~ as the men said the oxen were past pulling any more without a rest & they outspaned without leave. It was heavy sand to be sure, but it was the men who did not like to spend the night urging them on, but preferred sleeping, & I thot. proper to reprimand them: It is to the interest of man and

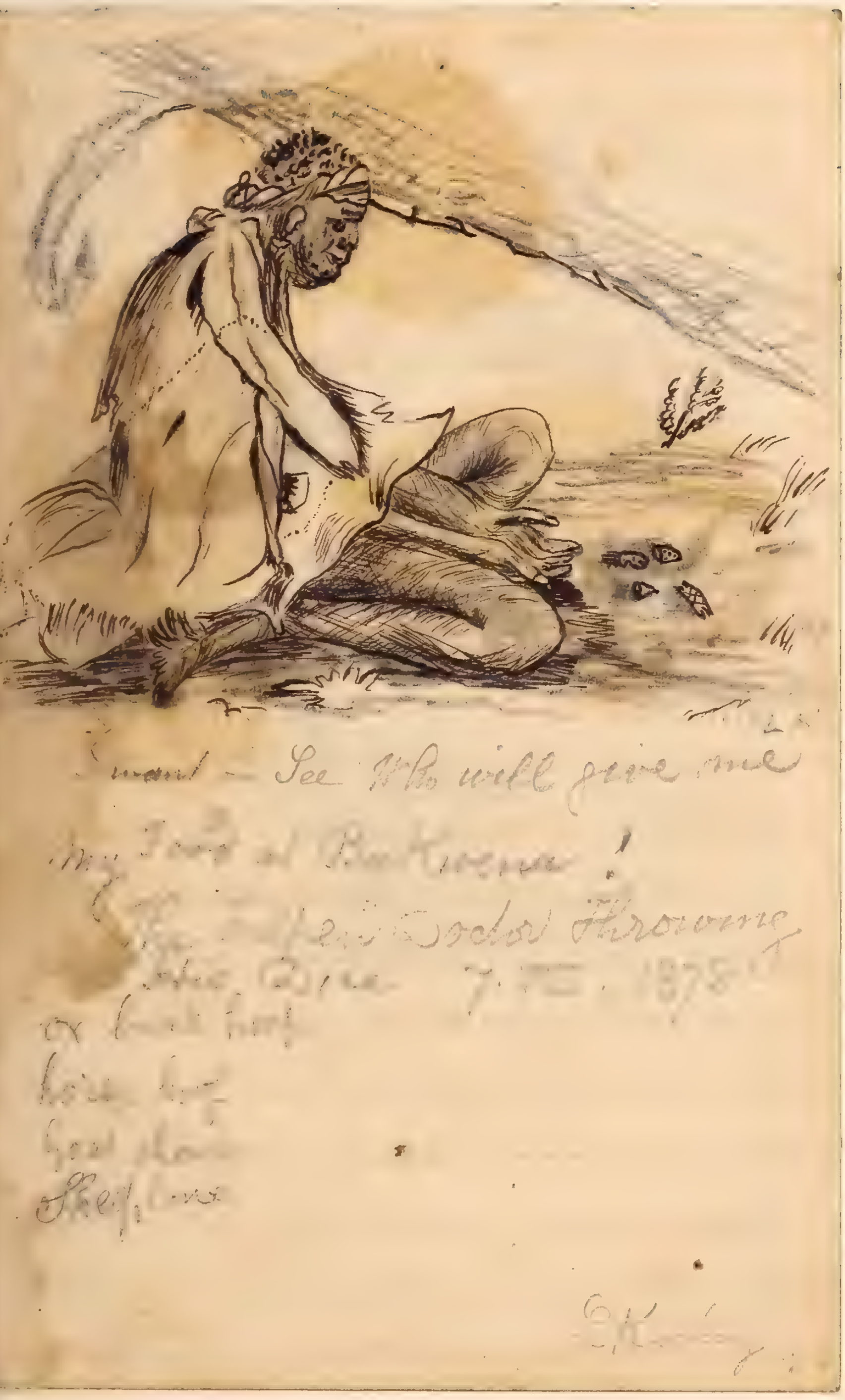
6.VIII iii beast that the desert be passed through as quickly as possible & water arrived at: which these men devoid of forethought & thinking only of the present moment, are too apt to overlook.

7.VIII iv Commenced treking again at one A.M. continuing but 2 hours on acct. of heavy sand & tired oxen outspaning at 3 A.M for 5 3/4 hours till 8.45 A.M. for sleep breakfast & allowing the oxen to graze when it became daylight. Abdol got the skin of a box-cat from a small Bushman for a bit of tobacco, which he gave me.

Treked 3 hours till 11.45 A.M. outspaned 2 hours till 1.45 P.m. Treked 1 hour & came to a vlei of water from recent rain & thus unexpectedly gave our oxen drink & rest for 1¼ hour also grazing till 4 P.m. In 1 hour more passed the large vlei of [illegible] now filled with water & which is surrounded by dry thorn like a kraal. A few minutes after passing this recent foot prints of two or three wild ostriches were visible in the sand We here came rather to the east of the track we followed on going & did not on this acct. pass by the Kosong holes where we watered our oxen ~~on going~~ before

Treked 3 hours till 7 P.m. & outspaned for the night

Here a Mokhalahari or true son of the Desert in vulgar Dutch called a vaalpan (vaal refers to the river & pan or pen grey belly who had joined our cavalcade at Lo'chepe - now on nearing his journey's end, sat down in the afternoon under the shade of a



I want – See Who will give me
my Food at Barkoona!
The [illegible] Doctor Browne
[illegible] 7 Feb. 1878

or bush food
[illegible]
[illegible]
[illegible]

E. K[illegible]

1878
7. VIII.
IV

The Mokhalahari this dice

prostrate tree & commenced throwing his bits of hoof & bone or dice called in Bechuana tongue . I asked him what he was doing & received the answer through two interpreters— "I want to see who will give me my food at Bakwena". Our men said he was a doctor & if any one had taken poison they came to this man to learn who had given it. His dice were composed of one of the little fetlock hoofs of the ox, a piece of horse's hoof, the shank bone of a goat, & a piece of bone from the rib of a sheep. They had a few indentations & scratchings on them, otherwise they looked simple dirty & commonplace enough, & he readily exchanged them with me for needles. His mode of procedure was to take them in the palms of both hands & rub them on his cheeks as though hiding his face & then drop them on the ground & study their position

8. VIII. Commenced our mornings journey at nine continuing for 1½ hour when at 10.30 we reached a pool of rain water and outspanned for an hour till 11.30 to give the oxen a drink & a graze. In five minutes we entered the road where the fork joins that we went by to the Kopong water holes in rock & travelled another 1½ hour & at 1 P.m. outspanned till 3 P.m. & proceeded for 4 hours or more till about 7 P.m. we arrived at J. S. Moffats again at Molepolole. but not until two of the oxen lay down in their gear completely done up &

8.VIII
V

Col. Lanyons Letter concerning Kuruman being unsafe

& had to be unyoked & left under the care of the Bakhalahari to be driven as able to the village. A third lay down soon after but was urged on again

On leaving Molepolole J.S. had written Sir Bartle Frere concerning the prisons &c so far visited, & stating we were going forward to Shoshong, intending to return to Kuruman. - A letter was now put into J.S.'s hands, which had only arrived this very morning, by express messenger from Colonel Lanyon, government administrator of Griqua Land West and the (Diamond Fields - in which he stated it was unsafe for us to go any where near Kuruman & we must keep a wide berth of that part of the territory, & enter the town of Kimberley by a circuitous route through ~~through~~ the Transvaal & Orange Free State: at the same time offering his services, & convoy should we be needing it, & a welcome at government house during our stay in Kimberley. The kindness of Sir Bartle Frere the Governor is visible, of which this letter is the outcome. As all our letters for some months past have been as we suppose accumulating at Kuruman & we left some luggage & valuables there as well as the eight mules. J.S. has written to Col. Lanyon accepting his assistance so far as these are concerned in their removal to Kimberley. The letter also stated that Hodge who had left Kuruman & returned to Motito had again fled & this time with his wife & children had narrowly escaped being murdered & that his house & the mission Ch. were wrecked & ransacked. The

Colonel wrote from ~~Takoon~~ Sakoon where when we passed through it the natives ran after us offering milk for sale

Kuruman To	miles
Matlwaring	14½
? Honwane	13¼
Sakoon	9¼
Little Chwai	20
Lonaran	17½
Great Chwai	33¾
Sikiagoli	23½
Maritsane	18¾
[illegible] ropo Massebe,	18¾
ino Rana } Mashwana	30¼
Kanye	28½
(~~Lino Rana~~ Garunaka	10
Kolobeng ~~Molepolole~~)	
Gatloshopa	15¾
Mahatelo	8½
Matapin	15¾
Molepolole	4
Koriong	20½
Boatlanami	47½
Soubi	3
Selenye	20
Shoshong	43

[illegible] from Kuruman To Shoshong = 406¼

about 150 travelling ox wagon hours) without reckoning outspans or rests)

Return From Shoshong To Molepolole

Shoshong To	
Korebella	18
Mashua	11
Lophepe	22
Soubi	13
Boatlanami	3
Bonwanonyane Kurumatwa (Kotong) }	47¾
Molepolole	20¼

Shoshong To Molepolole 135 miles or 1 Week travelling day & night through the Thirst

Molepolole To Motsodi 42 miles or 2 days ox wagon.

Molepolole To	miles
(Lotlakaneng) ~~Lothlakanen~~	17
Kopon	8
Motsodi	17
	42

Hope Town To Kuruman 182 miles

Summary.

Cape Town To Port Elizabeth (direct)	510
Port Elizabeth To Hope Town "	400
Hope Town To Kuruman "	182
Kuruman To Molepolole & Shoshong "	406

J. M. remarked – You seem to have been travelling just on the very edge or tide of danger & yet to have been preserved free from it – as viz Griqua Town outbreak the Burness murder, The Kuruman disturbance, Molito, Motsodi Molepolole & return to Kuruman prevented)

1760 yds = 1 mile

A Bakwena war Party

15. VIII v J. M—a remarked this morning "you seem to be following the tide of war wherever you go." In the track we have left Linchwe's men have been killing Sechele's residents in the lower desert like dogs. Taylor the chief trader of Molepolole & Shoshong in passing near to Motsodi a week or two ago was twice in danger of his life simply because he was a trader amongst Sechele's people. They held their guns with fingers on the triggers, pointed at him, ready to fire if he moved. He arrived here last night coming back from Shoshong the way we went. This morning a large commando of armed (some of them mounted) men have left Molepolole on an errand of war, and of reprisal. We pass Taylor's Farm before reaching Zeerust.

J.M. has succeeded in procuring another ox for £5 which replaces the one killed for its broken leg

16. VIII vi The village on the hill seems deserted of its native inhabitants. Sechelli himself has been absent all day going part way towards Motsodi where Linchwe is to be attacked in his village. When Sechelli got home at night he found his eldest son Sebele had been returned since morning professing to be unwell but some say it is only cowardice. Tumagoli (Tumahali) is the leader & the only one of the royal family

17. VIII vii Every one is anxious to hear news from the war party. J.S & I with the boys climbed the heights over looking the village in the valley and also the hill where Sechelli & the chief huts are situated

Sechelli

18. VIII I Stragglers from the native commandos are dropping in reporting a repulse altho they took the town of Molsodi by surprise Tumagoli is reported to be gathering his followers together. We sat with Sechelli in his khotla this morning before the Ch. service began He is very thoughtful & looks anxious tho. trying to be cheerful. He says he does not know the exact state of things & no news of a very definite character has arrived of his son Tumagoli

Sechelli
thoughtful on hearing of the repulse of his people

Sechelli in a tribal difference had the misfortune to have his father murdered whilst he was yet in infancy, & was carried by his mother who was formerly a member of the Ballanguato tribe to her childhoods home at Shoshong intending there to have him brought up. When a youth he was sent according to custom to a distant Manguato cattle, post to take care of oxen as the first step in a native youths training to be a soldier. It was not long before the Makololo under their Chief swept him & the cattle away. This chief knowing the youths origin took a fancy to him & treated him kindly, & when he was grown up sent him to his own tribe over which having to fight his way a little at first, he finally became the undisputed king or chief. He is now an old man 60 or 65 & unable to lead the battle

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18.VIII Sechelli

Sechelli has the native vanity in common with his race which at present shows itself in the shape of the large head of a dove grey crane with a very long beak on which sits a little red bird which is fastened to his hat. In his hand he holds a gemsbok tail to whisk away the troublesome flies. On two or three fingers he has massive gold rings & sometimes on state occasions he wears a brass helmet. It once not long ago walked into his khotla hold a brass poker for a sceptre. Mixed with all this he has a large amount of common sense & this morning I got the first glimpse of Stanleys book thro the Dark Continent in his hands — there were some Sechuana words in it he said not correctly rendered, which had Stanley been better acquainted with the language he would have rendered rather differently. The book had been anxiously looked for at Shoshong [illegible] seen here the trader who had just received it by post received an application for its loan by Sechelli.

Tumagoli turned up later in the day & seems to have led his men on bravely but not been properly supported by one division. It is the first time of his being in command & the men it is said will have confidence in him for the future. Altho no white blood has been [illegible] crying & wailing is heard in the village & as I write this at night the war dance from the noise seems to be going on. Total loss 3 & captured 13 oxen.

[illegible]

[illegible]

number of strong men went off to his house and brought him down by means of a Scotch cart. Having with great difficulty got him out, he made his appearance at the door, all the members being seated. Some of those who had wheeled him down came to help him to his seat, but he proudly shook them off, and with tottering steps reached his place. As I write the whole scene comes vividly before me. The old, infirm, white-haired man, almost the last relic of the early days of the Gospel among the Bechuana—what associations his appearance called up in our minds! This historical character, the contemporary of Livingstone, Moffat, and other honoured men, had now, with one foot in the grave, with sight and memory almost gone, once more come amongst us to take part in the simple Communion service of the church. What his feelings may have been are known only to himself and his God. Verily it was a scene over which angels might weep, whilst amongst some of ourselves the emotions stirred within us could only find vent in tears. The solemn words of the apostle, 'For I have received of the Lord that which also I delivered unto you,' brought us back from the past to the present; and the service over we dispersed to our homes, each one, I doubt not, all the better and happier for what had been seen and heard."

"KALULU"—TANGANYIKA'S FIRST CONVERT.

SOME few years ago, the Rev. D. P. Jones ransomed a poor little slave boy in Uguha, making him his personal servant. Almost from the first the lad showed signs of affection towards his new master, although bursts of rebellion occasionally demonstrated the fact of lurking remnants of his wild nature. Strict but kind measures gradually curbed these attempts to break through the path of obedience,

Nearly two years went by, and oftentimes did the question force itself up
my mind whether I ought to stand in his way, and finally on this m
fitting occasion I yielded, much to the joy of all the members. This ov
we took farewell of the old building. The people were reminded that dila
dated and worn out as this house was, it was hallowed by many associatio
—hallowed by the message of past teachers, by many prayers and suppli
tions, and especially by the conversion of the many to whom that messa
and those prayers and supplication had been a savour of life unto life.
day those who had passed away were looking down upon us and rejoici
with us at the manifest growth of God's work among us. A prayer
hymn, and the Benediction, and we left the 'old home' for ever.

NEW CHURCH AT MOLEPOLOLE.

Final leave of Molepolole. Coach upset

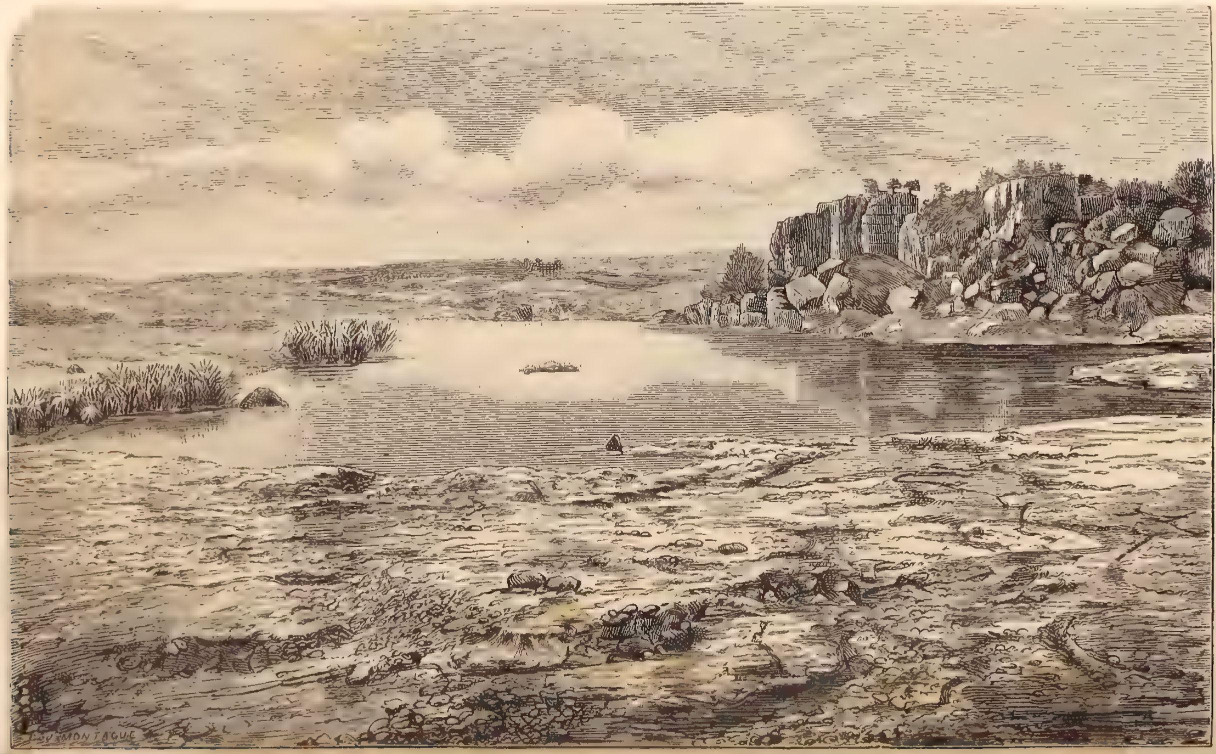
19.VIII At 3 this afternoon we took leave of our kind friends & left Molepolole for the third & last time. T.S. M & the four youngest boys accompanying us a short distance. After travelling two hours in going down an incline to a dry brook course we had a complete upset of the coach, happily no harm done to any one but the coach has received an additional crack or two. All hands set to with a will unloading & with difficulty raising it up again. With greater care in driving & leading it probably would not have happened: one wheel went down into a rut or gutter 27 inches below the height of the other pair & that in a width of 6 feet. We lost an hour & three quarters by this the first accident of its kind which might have been serious to life or limb. We rode on again for half an hour & outspanned for the night.

20.VIII I rose at 3.30 A.M. & aroused the men & made us a cup of tea. Tents being struck & coach packed we trekked two hours from 4.30 to 6.30 till being sun-rise, & then outspanned two hours till 8.30 for breakfast. In ¾ hour we crossed the broad flat sandy dry bed of the Metse Motlhaba; & in 1½ hour more reached the large vlei of Kamokwana used as a cattle post at times by Sechelli. It stands 3 or 4 hundred yds to the E. of the road & is not very readily seen from it. We reached it in 6¼ hours total treking from Molepolole from which it is reckoned to be distant 21 miles by Jd. Moffat. It is mostly heavy sand & hard work for the oxen who needed the rest we gave them from 10.40 till 1.50 viz 3 hours & 10 minutes. In 1¾ hour the road forked the Easterly one which we took leading on to Tlowane which deserted little village we passed in 1 hour more. It is about 9¾ miles from Kumokwana, or 30½ miles from Molepolole. In 1½ hour more we

20.VIII
iii

outspaned for the night just after passing a couple of bad drifts. The fork to the Right or more Westerly one leads to Kolobeng & is the one we traversed when coming from Kanye. Total uptil now trek 4¼ h

21.VIII
iv
We made a two or three minutes commencement of our journey this morning at 8.30 but lost an hour & can only call it 9.30 as J.S. went on ahead of the coach & took a wrong turn in the road & I had to send Abdol after him. What was an unusual thing, now with us there were many turnings in & out amongst the mountain ranges, & what is not unusual we have seen neither man nor beast since leaving Molêpolole until this morning, altho at night, jackalls cry & hyaenas howl & sometimes a stray bird gives its warning note. The three men would have gone on & left J.S. a wanderer in the bush quite unconscious by walking briskly ahead the wrong way. !
In 1½ hour at 11 A.M. we came to the little water course Meise Mashowana with a pool or two of water sufficient for the oxen & outspaned for noon till 1.45 In 2¼ hours more passed a similar water course called Potsane & in 20 minutes more crossed the dry sandy bed of the River Taung: travelled past it 1¼ hour & outspaned for the night at 5.30. Total days trekking 5¼ hours. I made a capital currant cake for supper which we both relished & J.S. said it was so good he did not want to spare Abdol even a taste of the piece he had left, but relented herein.



VIEW OF THE MOSHAWENG.—(*See page* 372).

$\underset{\vee}{22}$. VIII. Started at 8.45 A.M, treked 3¼ hours & outspaned 12 noon till 2 P.M. Treked 2½ hours & then crossed the River Nohuani & in 1 hour more crossed it again & outspaned for the night at 5.30. No moon & windy. A little water was running at the middle of the river bed. The cattle usually tied up at night to the yoke chain were allowed to stray away till it was too dark to make further search for them till morning. Total days treke 6¾ hours. Space traversed since Taung R. 20 or 21 miles. Mabotsen Livingstone's old quarters & near it the scene of the lion encounter lay on our right over a hill a little behind us

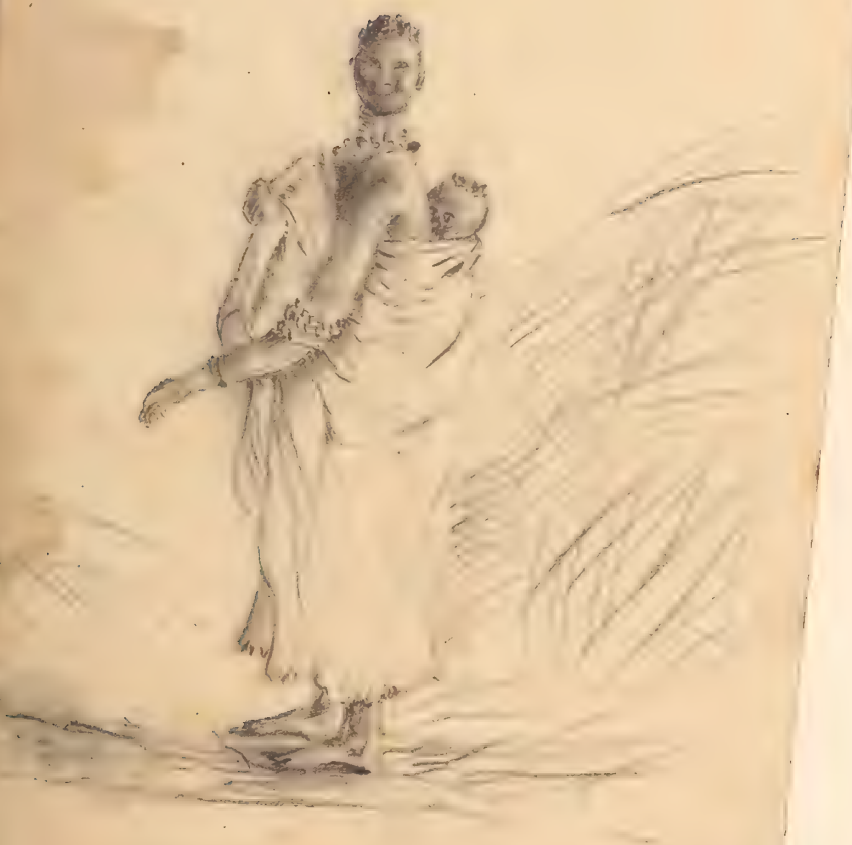
$\underset{VI}{23}$. VIII This morning treked from 8.45 to 12.15 = 3½ hours. Cloudy windy & inclined for rain. Started again at 2.15 & in ¾ hour crossed the rapid little stream of water Methebe river flowing into the Nohuani which crossed our road from our right to left & our road at once began to take a righthand turning & we saw Lino Kana in the distance reaching it in an hour or so & Mr Jenson came out to meet us & showed us a bed room lately occupied by his two young missionaries now gone to their stations. In about an hour thunder & lightening began to increase & the rain fell pretty smartly. Mr Jenson has only £60 a year for his missionary salary but as all the German missionaries are allowed to trade and farm, perhaps it does not come to much less than the £200 a year allowed at the present time by the L.M.S. to their representatives in S. Africa which many think too little. (Dr Moffat used to say at home he could live on £30 a year at Kuruman but times are very

23.VIII
VI

Lino Kana. Poo

much altered since his day & prices of every thing risen. The Diamond Field discoveries have had a good deal to do with this. Mr Backhouse mentions purchasing at Kuruman a few Karosses (tiger) for 15/- each now a single tiger skin costs 15/- or 20/- & it takes five or six skins well sewn together with sinews to make one Kaross. Most things have risen in like proportion since the old Dr's day of ~~f~~ fifty years ago. Hermansberg in Hanover is the head quarters of the German Missions & their largest & most successful one in S. Africa is in Natal named after it Hermansberg. The home Society was commenced by one individual on a small scale at first who had the love of missions at heart. By degrees it grew to what it now is preparing & sending out large numbers of young missionar who unlike those of the L. M. S. are not expected ever to return home on furlough. The Society is now carried on by the brother of the deceased originator & a committee. they never ask for subscriptions or grants, but money comes in & they are never in debt & they have several stations within short distances of Lini Kana

Lino Kana is the name of the M. S. but Poo is the name of the native village of the Bahurutsi tribe. At the death of Molwe the late chief, two claimants arose for the chieftainship, & it is about to be amicably settled & that Hopane will be installed as chief of this portion around Lino Kana. He called on T. Jenson whilst we were there & seemed pleased to shake hands with us.



[illegible]

[illegible]

1878

23. VIII / VI A Medicinal Plant Taylor's "Willow Farm"

Gravel is a complaint not uncommon amongst the natives and they possess a remedy in a decoction of the root a plant apparently resembling our family of the goose grass or cleavers the native name is Mokhuaritsana. It was introduced to J. S's notice by his brother missionary at the neighbouring station of Mahalasberg who says a large coffee cup full of the root with boiling water poured over it & the liquid drank in table spoon fulls every hour till done, will effect a speedy & total cure.

At Pieter Maritzburg - distant a month by wagon, the Hermansberg Society has an agency also at Durban & all their supplies come that way not by way of Port Elizabeth as the L. M. S. do.

24. VIII / VII Left Linokana 9.45 intending to noon at Taylors farm 8 miles distant but our drivers went beyond & we did not discover they had taken a left hand fork instead of a right hand one & so we outspanned for dinner at 1 P.m after trekking 3¼ hours & at 3.15 turned back & took another turning reaching Taylors at 4 P.m. where we had been invited to stay a day or two. We took our meals with the family but slept in our tents This farm is reported to be one of the very finest in the Transvaal well supplied with water which is in fact the fountain head of the important Notuani River rising in a kloof not far from the house & is conducted over the farm & orchard & also to a mill & dam. It was owned by Martini Swartz, a mighty hunter in his day, & who was one of the trek Boers

119

24.VIII
VII
Taylors Farm & Zeerust

to the Lake Ngami district, with all his family, & whom I saw at least the half of them who returned alive at Shoshong. A. S. Moffat furnished J. Sharp with a letter to a young man of Zeerust Mr Sprainger & mentioning it to Taylor he said O, you will see him here soon & so we did for he came to see Mrs Taylor's sister Miss Calverley. Taylor says he himself was the 5th man white man who saw the Zambesi & the first he believes who crossed it. Livingstone & Oswell in company were the two 1st. Martini Swartz & Reader were the two 2nd. Bullenger was 3rd. Baines & Chapman were the 4th Taylor being 5th

25. VIII
I
After breakfast, leaving drivers & coach at Taylors Mr Sprainger with a pair of horses & cart drove us over to Zeerust in an hour. We dined where he has a room at J. Sephton's & they made arrangements for J.S. to hold a meeting at 3 P.M. in the unconsecrated English Ch. the minister Saddler receiving his salary from the S.P.G. consenting & introducing J.S. to the congregation of 37 & Mr Harris Wesleyan missionary over a wide area, even as far as Mapebe's, being also present. We are to take tea with him tomorrow evening. J.S. read the 1st & 2nd chps. of the 1st of Cor. with a feeling address & prayer & appointed another meeting in same place for tomorrow evening

26.VIII
II
After luncheon with Henry Taylor's took our departure at 2 P.M. & in 2 hours reached Zeerust with coach & oxen The meeting in the evening attended by nearly

fitly was a satisfactory one. E.S. read Rom VIII & Ps. CIII Our driver & leader of the oxen unwilling to go forward.

27. VIII After some anxiety about driver & leader. Lehonelwe determines to go back & Ghert at the last agrees to go on as driver at the double pay of 5/- per day & keep. & Abdol who is desirous of getting on agreeing to help as leader. We are now got within the Transvaal British & *civilized* territory. So our men are able to go off & buy Cape smoke, alias brandy, and beer; which the *uncivilized* Chiefs or *savages* in whose territories we have been for the past few months will not permit their subjects or traders the opportunity of doing. I bot. a Cape tiger Kaross for £8 E.S. bot. one at Kanye to give the Queen of Madagascar no better for £10. & a jackall Kaross for £5 He got a little silver jackall one here for £3.10. Also some Kerries &c for 20/- Most of the Interior trade now goes through Zeerust consisting of wild ostrich feathers & ivory, & it is a considerable depot for grain grown in the district. It is named from being the border resting places of the traders ox wagons into the far interior.- A farm owned by one Koet*zee* hence Koetzee's rust & Zeerust or rest. It is rapidly increasing and house-rent is very dear. A widow from Wakefield who acts as baker & butcher with a net little house & garden before it says she could let or sell it to magistrate or doctor two or three times over. We gave 5/- for five small loaves of perhaps not 1½ lb wt. each & 15/- for a goat The Wesleyan minister *Harris* lives in a small furnished cottage for which he pays £8 a month.

121 27.VIII iii Mamba snake. Leave Zeerust.

Widow Sephton had a son not long ago 9 years of age who picking his ball from behind a box in the parlor with drew his hand saying he was stung. The box was supported from the ground & underneath it was found a mamba 10 feet long with a head she says no larger than her thumb. The boy only lived three or four hours after the bite. He frothed at the mouth but did not discolour. Every thing in the room had been cleared out the day before

28.VIII iv We left our outspan on the flat at Zeerust at 9.45 this mrng. 5 hours total trek exclusive of outspan brought us to a Dutchman's or Boers farm named Grobler who gave us leave to outspan but only where he pointed out at a spot near his buildings He had a fine field of young green wheat & pointed in his broke. English Dutch to three houses about a mile apart saying that is mine son, that mine son, that mine son, & I have two sons dochters. New moon barely visible

29.VIII v We made a total of only 6 hours trek today, outspanning at 5.30 in the open veldt. having left trees & shrubs behind & nothing to relieve the dreary monotony of the landscape but ant hills of two or three feet in size & occasional vast herds of blesboks & spring boks. Sometimes rocky roads (limestone)

30.VIII vi It was cold & windy in the night: tho. mid-day sun hot. We seem to be about 5,000 feet above the sea level

30. VIII
XI
We treked 2 hours & came to a farm called (Duik Fontein (Dyke) 8 hours distant from Groblers Here we were glad to outspan & spend $\frac{3}{4}$ hour for our oxen had had no water since yester morn We treked again $\frac{3}{4}$ hour & outspaned for noon where there was better grass. Mornings treke 2 $\frac{3}{4}$ hours Afternoon's 3 hours = 3 $\frac{3}{4}$ from Duik Fontein Treeless, shrubless, desolate & dreary, one portion dead yellow dried grass & another black burnt & green springing through it. Blesboks & spring boks

VIII [illegible] heavy dew. Mid day hot [illegible] oppressive as tho' threatening a thunderstorm [illegible] 81° in shade. [illegible] rose [illegible] springboks & blesboks feeding [illegible] & afterwards a large herd of gnus &c was visible [illegible] 2 hours we reached a farm called Sit Fontn = 5 $\frac{3}{4}$ hours from Duik Fontn [illegible] 45 minutes. [illegible] days [illegible] = 3 $\frac{3}{4}$ hours from Sit Fontn [illegible] reached [illegible] called [illegible]

J. S. walked on an hour or more a head of the coach this morning I did the same as soon as I saw it packed up & the men ready Hilltop was on J. hol. I saw a cottage with peaked roof & chimney; but coming up to the spot it was nowhere visible & overtaking J. S. he asked me if I had not seen a house,

Schoon Spruit - Ventersdorp.

31. VIII
VII

he said he had seen one most distinctly but on coming to the sp
where he saw it, it had vanished & he could not make it out.
We concluded we had seen an optical illusion or very likely seen
mirage - Not the first mirage by a good number seen in S. Africa

1. IX
I
Night boisterous, the wind blowing also in the morning as tho.
it wd blow our tents down. we intended keeping quiet for the day of rest
but being unable with comfort to either read or write concluded to travel
on & in ¼ hour after leaving the vlei or dam from a Southerly turned to a
sharp Easterly wind. 4½ hours from the Kokesvlei brot. us to a stream
called Schoon Spruit at a spot where a few houses & two stores
have just been built which a gentleman came up to us & said
was called Ventersdorp & was 30 miles from Potchefstroom. His
name was Grey of the firm of Grey & Carmichael & says they are
situated 4500 ft. above the sea level & 3 weeks ago had snow
& generally have a little snow & hail each winter. He entered with
goodwill into a proposition of A. Sharp's for a meeting, & between 30
& 40 met in the store & a good meeting was held, tho. many
only understood Dutch. Carmichael escorted us to our tents
after the meeting at night with a lantern. He is Scotch & has
relations in Canada & Kansas, cousins. Mrs Grey knows the
Ashtons & Goods & was present when the 3 children were drowned.

Zeerust To			
Groblers Farm	5 hours	say	12½ miles
(Deuk Fontein	8 do	—	20 "
Pit Fontein	5¾ do	—	14 "
Kokes Kraal	3¼	—	8
Venters Dorp	4½	—	13½
	26½		68

Ventersdorp is distant
from Potchefstroom 30 miles

In the air.

Approach to Capetown.
Read M.S. Bk. P. 13.

Capetown. describe - briefly -
Scenery around or near - Simon's Bay etc.
Table Mountain -
Fish.
Pop: 33,000 of wh. 5000 Malays.
more of our Scottish than our Irish fellow-subjects -

Gold -
People - manners etc
Races -

ied

Reception by Y.M's Xtian Assoc:
Broom: ~~W~~ 3 dec:
Bible Soc: anniv: Mtg: 7 dec.

Visit to Schools
Kafir Coll: Bp: & Ldy: Frere.
Good Hope Semin:
Ladies Home
Convict Station
Robben Island
Convicts
Chronic Sick
Lunatics - removal -
Lepers
Ministers Coll:
our Return party -
N.T. revised Text
D.R. Ch: Consistory.
Excursion Fransche Kloof
Wellington (Murray)
Worcester
Paarl
Stellenbosch.
Krönlein.

Our Dep: work
Pub: Mtgs:
Private occasions.

Bible Socy: Work.
Capetown Auxiliary
Ladies Branch
Capetown Circular
Branch Town Mtgs
How to read the Bible.

The Journey.
Cobb's Coach
not Stage Coach Not diligence
not omnibus
not pleasure Van
Not Cape Wagon
but Combination & american!
(make you sick?)
Oxen
Horses
Mules - these chosen 8+4 -
Scotch Cart with Tilt..

Mission Stations
London Miss: Soc
Moravians.

Mr. Harp the R
Khama

Vorzachune

Wsale

Soc: of Frds: - Their Min^rs: how proceed - Mr Sharp. his age & experiences - Mr Kitching - myself -
Mr Sharp's "concern". "Believed apprehension of a call to religious service" -
Our plans? for South Africa.

Other peoples ideas about us - The professor
Dutch Ch: Men - etc.

Our predecessors Backhouse & Walker.

The respect & veneration in wh. they
are held & their helpers (or their
descendants) ours also -

Sees

The Voyage.
1st The Ship
2nd The passengers
3rd The Sea
4th The Objects
on Land.
on Sea.

Ostriches - & Farms -
Cape Tigers.
Serpents - Insects -
Flowers & Trees -
Landscape
generally -
Rivers & Water -
Wool & sheep -
Diamonds

of Sunbury, New Brunswick. Times 22.VIII.1905

A Reuter telegram from Aliwal North, dated August 21, says that the Basuto paramount chief, LEROTHODI, died on Saturday. He had for some years past been in failing health, though he had striven hard to attend to public business. Lerothodi was the son of Letsie and the grandson of Moshesh, the great Basuto chief who fought against us in 1852 and against the Boers in 1865, and consented to the first annexation of Basutoland in 1868, which was followed by its annexation to Cape Colony in 1871. Lerothodi, who was about 60 years of age, took part in the resistance to the desultory attempts of the Cape Government to disarm the Basutos between 1878 and 1882. As a result of the indecisive nature of these operations and in response to the desire expressed by the Basutos themselves to come under the direct authority of the Imperial Government, the Parliament of Cape Colony passed a Disannexation Act in 1884, and the country has since been administered by a British Resident Commissioner. The Basutos under Lerothodi have continued loyal to the British Crown, and on the outbreak of the Boer war in 1899 the chiefs held a meeting in the presence of the Resident Commissioner, and affirmed their loyalty to Queen Victoria. Sir Godfrey Lagden, as Resident Commissioner during the war, was successful in keeping the Basutos from taking any part in it. Lerothodi was interested in education, and exerted himself to collect money for an industrial school.

En route for Kimberley (Diamond Fields) midway
between Zeerust & Potchefstroom in the Transvaal –
Sixth day 8mo 30th 1878 –

My dear Friend –

Darlington & its associations can be imagined with some sort of approximation to the possible truth of your surroundings – but no long-ranged mental spy glass could make us out from day to day in our African pilgrimage –

I began these lines at our "Noon" "outspan," hoping to finish them some-time & some how –

Make allowance for a breeze of wind, as in a Wagon, without a table, I do my best to cut up a sheet of double=demy – writing paper paper, being for the present a thing of the past –

I have a piece of thin wood laid across my knees for a rest, on which to write & the vibration of the Cart=Wagon, mounted on Leather Springs, makes the task, not an easy one, in a fair endeavour to avoid "hen scratches." – We are on our way from Shoshong, nearly 1000 miles inland, right up from the sea board & in that long journey have had abundant cause to testify, that "They who mark the hand of providence
& shall never want a providence to mark."

We had reached Molepolole, on our way back to Kuruman; & the morning of the day of our arrival, came a kind & courteous letter from Major Lanyon, warning us of danger by way of Kuruman & pointing out the route thro' the Transvaal, as our only safe course. He was right, two days after he wrote, a demand was made for the surrender of the Burness murderers, & on the demand being refused, an engagement took place, with severe loss of life, chiefly on the side of the Natives; among whom the seething unrest, in almost every direction, is of an alarming character — and I do not hesitate to say, that in some places, were it in their power that power would be put forth to the extermination of the white people —

Annexation appears to me to be inevitable, nor will South Africa ever advance in civilization & religious life, until the Tribal rule, a rule of heathenism & all its abominations gives place to something better — It is not my province to say how this will be brought about, but from a Military stand point (just as a Nation, we catch hold & keep hold) the arbitrament of powder & the sword will settle the question — I do not fear to being misunderstood, as to my own peace views — a P D curiosity crept into one of the Port Elizabeth papers — I am not sure whether I have already told thee, if so excuse it — At a Bible Society Mtg when speaking of the Russian Soldiers & the effort to supply them with scripture portions & my approval of it, lest any one should suppose, I was on the war side or of its spirit, I went on to say — As for myself, I am a man of peace & would rather be killed than kill — which the P D rendered, would rather kill than be killed !!

Among the few things I have seen, is a part of thy correspondence in the "Christian" – I earnestly desire good may come of it – possibly not a few, will see there is something on the other side, they had never seen before, in this light as from the Christians stand point; how I rejoice that the sword of Europe is once more in the scabbard – would it might rust there & never more be drawn – the time may come, when the people will prefer to have Civilians, rather than Military men, to represent them in parliament – I long to hear from home, & of you all, & with the kind help of Colonel Lanyon, the Governor or Administrator of Griqua Land West, I hope our 8 mules & the man who was left to look after them – our luggage & *our letters* & a four months post, will be transferred from Kuruman to Kimberley & await our arrival there, where we hope to be about the middle of 9th month – John S. Moffat remarked to me at Molepolole – "you appear to be often on the edge of danger without being absolutely in it" – in the loving kindness of the Lord it is even so –

We have been mercifully cared for and guided as to a hairs breadth –

We have seen a large quantity of Game in passing along to-day – Springing Bucks &c they are very graceful – Our route is entirely changed as to scenery – Treeless & shrubless, dreary & desolate, & almost waterless withal – moreover at an elevation of 4500 to 5000 feet it is much cooler than where we have recently been

I look back upon the past with thankfulness & forward with hope – we are greatly blessed with health & strength – I do not say they are not, both tested now & then – but the promise remains – "as thy days so shall thy strength be" –

There is a wonderful freedom in this Camp life – We rise soon after 5 in the morning – pack up our bedding while the kettle is boiling suspended over a wood fire, from a triangle – We have with us the choice of Tea Coffee or Cocoa – Sweet Milk – Bread when we can buy or bake – cold meat & a few biscuits – Four thousand feet is appetising – The men have to care for the Oxen (14 in number) & to care also for themselves – We start from 8 to 9 as near the former as we can – I generally walk on, for an hour or so & thoroughly enjoy the morning freshne before the sun gets too hot & also morning thought on many things –

Yesterday, Darlington was in the ascendant — my mind went back to earlier days, & I thought of not a few who, from the Ministers Gallery, have gone to their Heavenly rest — Margaret Thistlethwaite among them —. Few who now worship in Skinnergate, probably ever heard of old Jeremiah and Margaret his wife! — & fewer still remember them — The Sisters had an honourable place in that day — would there were more of them now —

But to proceed the "Treck" from starting till 12 — then comes an outspan of 2 hours; with rest & food for man & beast — Treck from 2 to past 5 or 6 — then halt for the night — Our Tents are erected & after tea supper & reading, if not too cold — too windy or too weary, there is a space for reading or making a few stray notes of travel — Sometimes we hear the Hyena or the laugh like howl of the Jackal — the skins of which, make an excellent Kaross — for these articles there has been a great demand at the Diamond Fields, so that a Kaross, as spoken of by our late friend James Backhouse near 40 years ago, as of the value of 10/- or 12/- now sells for as many pounds!!

only two days ago I was much pleased to hear James Backhouse & G.W. Walker very pleasantly spoken of - their visit lives in a refreshing memory with not a few - nearly 4 years were occupied in its accomplishment & no wonder - South Africa is very absorbant of time & religious interest & the door for service is often wide open - Basuto Land is still much on my mind & heart & to get at it, we must needs pass thro the entire length of the Orange Free State - this I think we shall do & then go southward from Aliwal North taking such places as we may be free to visit before returning to Port Elizabeth, - Dost thou enquire - but what of Madagascar? my heart re-echoes - but what of Madagascar - Ere this we expected to have been on our way thither or to have landed on its shores - If it be right that we are here - we could scarcely be right in being there - & that to me, is at present the sum of the matter - I trust we may be permitted to see the right way & the right time - for both of which we have to wait & watch - possibly when we get all our letters further light may dawn upon this -

among them, I am [illegible] —
for another of thy valued communications,
for the last of which I am much obliged —
I think our letters crossed — If I fail
to write do not think I fail to re-
member either thee or thine — and
please to bear in mind that it is easier
for many to write to me, than for *one*
to write to many — Did I thank thee
for the Book of Meetings — if not I do it
now — Tell me any thing about William
Thompson & his brother Robert, especially
the former — also of any of thy Friends,
and mine, Thomas Wells & many more, but I need
not enumerate — I thought of Mar-
garet Parker, one night this week, when
the lightning flashes filled my Tent &
the thunder rolled its peals — Under
such circumstances, a canvas cover is
rather thin — I know how severely *she*
suffers, from Electric disturbance —

If any tidings have been received
from Greenland, let me share in them —
— I began a letter to Carl Spindler, but
the finishing was *crushed out* — Long
ere this, I would have sent a few
lines to our mutual friend *Hy E Shawe*,
but it is simply impracticable to do
all I should like in this way — Lest
I forget it, kindly tell me if there are any
really good *ink powders* — Name — weight &
size — one of my Africander friends enquires —

5 day evening 9 mo 25 , 1878 8 [illegible] pm

Settled [illegible] my Tent for the night, & [illegible] close this letter [illegible] forward [illegible] [illegible] Traveled [illegible] [illegible] been weighty [illegible] it is slow work, but [illegible] submit to the inevitable, [illegible] rather than charge to make [illegible]

To shorten the journey we [illegible] drivers behind to go by a nearer [illegible] the Orange Free State, [illegible] is still, cool — [illegible] last night, with ice [illegible] are beautiful. [illegible] a quarter old is [illegible] overhead — [illegible] cloud from horizon to horizon —

[illegible]

A silence which is not of the grave"

[illegible] about me — Earlier [illegible] sense of the presence [illegible] crowns the whole — On first day [illegible] a little meeting with about 30 who [illegible] an occasional pastoral visit — [illegible] I called at a house near our outspan [illegible]

2·IX · Four of our oxen are foot sore & have retarded our progress today since leaving Ventersdorp at 9 A.M. We had intended going easterly on to otchefstroom but were advised it was needless & so continued or 3 hours along the W. or right bank of the Schoen Spruit until we rossed by a little bridge made of poles & some padlocked bars across it kept by Daniel Redou who demanded 1/- toll. By 5.45 just after sun-set we reached Klipp Fontein farm owned by Duploi where Mr Ramage whose father is a U.P. minister in Glasgow informed us we had only come 13 miles during our days trek of 5 3/4 hours & that it was 24 miles to Klerkersdorp. From Ventersdorp the banks of the Spruit were lined with farm steadings every mile or so.

.IX Keen frosty night very cold altho the wind had gone down Mornings trek 2 3/4 hours Afternoons 3 3/4 hours say 6 1/2 hours at 2 miles = 13 miles outspanning where there were cattle but no farm visible the water near

.IX Another cold night & the water in our tin basins frozen in one lump remaining so within one or two feet of the fire. We made a late start in order to let the oxen feed Mornings trek ~~2 3/4 hours~~ only 1 hour to water & at [illegible] 12 when we reached the banks of Schoen Spruit at Klerksdorp there a fine stream with fish as large as mackerel We outspanned & crossed it on stepping stones & in 20 minutes reached the town proper at Taylor & Leask's store where we were invited to spend the evening at Leask's house & met Mrs Wynn the wife of a Wesleyan minister at Harrismith about 200 miles from here Mr Leask showed me a collection of bird skins by Brown of Vaal a friend of her husband's most beautifully done. If we go to Harrismith Mrs Wynn says we must be their visitors. We slept in our tents in the rear of the store

5.IX v Leask wd take no payment for the few neceſsaries we got of him and wished they had more such visits & when I desired to pay him, saying the were the obliged parties &c. We left Klerkersdorp in the forenoon and in 2½ hours came to Yjacht Spruit which we croſsed reckoned 8 miles from Klerkersdorp, we proceeded 1¼ hour & outspaned for the night

6.IX vi Very warm night tho' high wind. in 1¼ hour or 2½ from Yjacht Spruit paſsed the farm of Martin Van Vuren on the Yster Spruit which we croſsed without stopping as there was no one but a boy at the house. 3¼ hours beyond it we came to Matjes Spruit & outspaned, near half a dozen wagons from the Diamond Fields, & one or two farm houses a mile or so lower down the Spruit. We treked on again 1½ hours to get to better graſs & outspaned for the night near sundown

7.IX vii Treked 2 hours & came to Klip Spruit, 3½ hours from Matjes Spruit outspaned for water & treked 2 hours & turned a little off the road to some farms on a bend of the Klip Spruit to enquire the way & outspaned from 1 till 3.40. Treked 1 hour mor & outspaned at 4.40 till 5.40 Treking again 1¾ hour when we outspaned for the night but did not get good graſs It was on high open country & a cold howling blast made it very miserable & dusty. 4¾ hours from Klip Spru

8.IX i In 1 hour came to the banks of the Vaal river (Fall; where is a croſsing not often used & we travelling along to Commando Drift said to be better reach t in 2 or 3 hours with stoppages. Outspaned for dinner before crossing & to rest our ngry & weary oxen for 2 or more hours & at 5·30 crossed the river & were outspan the Orange Free State at the first farm we came to below Commando Drift.

Ventersdorp to Klip Fontein (Duploi's Farm 13 miles 5¾ hours
Klip Fontein to Klerkersdorp 24 miles 9½ hours } 37 miles

			hours	
Klerkersdorp to Yzacht Spruit	8	60 miles	2½	34 hours
Yster Spruit	8		2½	
Matjes Spruit	8		3¼	
Klip Spruit	10		3½	
Vaal (Fall) River	18		5¾	
Commando Drift (Fall River)	8		2½	

.IX Travelled today 3½ hours along the windings of the Vaal River sometimes thro' deep heavy sand & now & then over slabs of limestone rock. The banks near the river often presented curious & remarkable figures We outspaned in some tolerable good grass & left the oxen loose for the night There seem to be farms along the river every few miles. Bot a sheep for 15/- We are on the farm land of R J Vandermerwe close to the river, tho' no house in sight

10th & 11th Remained at outspan for benefit of the oxen. Observed a purple poppy & a small rue &c. There are plenty of barbel & yellow fish in the river, the former 3 ft long latter 2½

12th IX At 1·40 left our outspan, the owner not liking our being so far from his house & oversight, & travelled 4 hours [illegible] by permission on the land of a Portuguese named John Ferreira, on the night which a large hyæna came & howled close to my tent & then walked off

12.IX
v

towards the sheep fold. This is 7 hours to Bloemhoff & 6 to Hopestad

13.IX Morning's trek 2 hours to the farm & store of Ferdinand Peters where the road
VI
takes a turn to the right & we outspanned & watered our cattle in the Vaal R. Bought a couple of Guinea fowl for 4/- & one dozen eggs for 1/6. We next travelled in a due W. course over heavy sand for 2½ hours outspanning at the end of the first hour to rest the oxen & let them eat some good grass, continuing the other hour & half till sun down when we turned off the road among some Cameel dorn trees & pitched our tents when I fried guinea fowl & made some baking powder bread for supper. A large hyaena came close to the coach in the night & frightened the drivers so much they were afraid to call out. The weather for the last two or three weeks seems to have altered after three days fine & hot at mid day & moderate in the night, with three days cold & windy & frosty in the night. Last night was very cold so that I am not over warm this morning with woollen drawers & two pairs of thin trowsers on over coat & woollen cuffs whilst day before yesterday I went about without my coat. The wind often begins with the rising of the sun & goes down with it

14.IX Left outspan & in 1½ hour or 4 hours from F. Peters place
VII
came to Hopestad on the Vet River. Hoepstad was formed in Feb. 1874 & has two stores & a few houses & a D R Ch. but no resident minister & only once in 3 mos. are they visited by their pastor tho. at the next Nachtmaal they are going to try & organise a parsonage & fix on a resident minister. The 10 or 20 residents

14.IX
VII

mostly speak English. We crossed the Vet river & outspanned and
then went to see two or three of the residents & arranged for a meeting
morrow morning at 11. The name of the J.P. is De Wit
Hoopstad wrongly placed on all the maps I have seen is just +
12 miles from the Vaal R., 24 from Bloemhoff, 72 from
Boshoff, & 102 miles from Bloomfontein: & the actual travelling
ime we have been from Commando Drift to has been 13½ hours
equal to about 40 miles

15.IX. A dozen people including four children assembled at the appointed
I
me this morning to whom I read Christ's sermon on the mount V. VI & VII
& I.S. afterwards preached & prayed. Before we could get out of the
oom they began making a collection & one of them named Wm
upler handing it to me said will you take that for the good
use in which you are engaged I.S. said we did not make any
collections but he would take it with their approval & give it to the
first poor widow we met with. The man McKinney who owns the ferry
with his wife was born in England tho. remembers nothing of it, says
he has lived here six years & it is the first sermon in English they
have had. Several of them feel a satisfaction in knowing that
Quakers of whom they have heard queer things are sound in
the faith of Christ! Government O.F.S. offers £400 to build a
house & £150 a year for a schoolmaster but are unable yet to
find one.

129:

Leave two oxen at Hopestad

16.IX. Made arrangements with Lee & Mackfarlane to leave two of our oxen
" behind to run with their herd as one of them was very foot sore and
the other almost done up. They make no charge for this, & we are
to write them from Kimberley as to their final disposal.
Left Hopestad at 2.45 p.m. Magnus' outspan) & trekked 3 hours
passing a vley now dried up but which in the summer rainy
season is sometimes impassable the road going thro. it called
Brown Laachte outspanning at 5.45 within a few minutes
of sun-set: sun set due WNW by compass. The first hour of our
trekking was W.N.W. & afterwards W.S.W. all the way heavy sand
& springbuck ran close by our coach & tents, & they often go into the
village of Hopestad as wildebeasts did three days ago & blesboks
frequently & the people rely almost entirely on the game for mea
17.IX Morning's trek 3½ hours, afternoons 2¼ when we reached tw
" farms owned by two brothers Williemsee, Martinus the elder on
being veld-cornet. They charged us 2/- for watering our oxen a
a mile from the dams by the road. The road all day so far wa
heavy sand, but we trekked 1 hour more partly in the dark ov
a good hard road till we came to grass long enough for the oxen
to nibble. Total days trek 7 hours. Between Brown Laacht
& Williemsee's were thousands of Blesboks & springboks & we sa
some hunters bag four head, but they would not sell us any of the
Williemsee's say they are 7 hours horse from Boshuff & that Boshoff is 5 more to Kimber

18.IX Mornings trek 2½ hours to Swanapoel's farm who charged
IV us a shilling for water. We proceeded 1½ hour to better graſs before outspanning for dinner & afterwards 2 hours, outspanning for the night at 5.30. The two last nights have been very cold & frosty & mid-day today has been at 84° hotter than comfortable after it with a hazy closeneſs of atmosphere, but at 9.30 whilst I am writing this sat on my fold-up bedstead it has begun to blow so strong as almost to put the light out & I must quit writing & turn in

19.IX Mornings trek 2¼ hours till Pete Plaſsey's Miam's Fontein farm
V who charged 1/- for oxen drinking. He scarcely had a blade of graſs being enough for an ox to graſs & we at once trekked again 4¼ hours over the most desert looking, bare ground we have gone over, so devoid of graſs & only a few short karoo twigs Outspanned for the night where was a large dam on the left & a pan on the right a little salty at which only we were allowed to give the oxen drink & charged 1/- There was a trifle of dead graſs interspersed with the karoo bushes

20.IX In 1½ hour's trek this morning we arrived in Boshoff & saw J. H.
VI van Wyk of the D.R. Ch. just going into his ch. to attend a confirmation or weekly claſs & J. Sharp after a few words of introduction was invited to go in with him. I looked after some supplies & the men & oxen preparatory to moving on again quickly in hopes of reaching

20. IX Boshoff
VI

something like a pasture for we now learn it was the caterpilla
following a swarm of moths that eat up every blade of grass
they have had no rain fall since to cause a fresh growth & no
wonder the country is so bare. We had a welcome present of Leeks, youn
carrots &c. Boshoff has about 300 inhabitants & a small congregat
of the "Separated Church" or "Doppers" & an Episcopalian buildin
in which occasional services are held

We trekked 1 hour from Boshoff & outspanned for noon & trekked again
1½ hour to Leu Fontein farm (De Villiers) who gave us on acct.
a letter of introduction from his pastor van Wyk & ½ doz. eggs and
directed us ½ hour ahead past his house to better pasture. where
we outspanned for the night in the dark & I went about with a lante
seeking dried cow dung to boil our Kettle with having first scouted
around to find the best grass for the oxen & driven them to it while
the men were setting up our tents

21. IX Whilst carrying some dead sticks for firewood this morning I severed
VII
my chain & lost my gold seal attached to my watch & which I have
carried there for the past fifteen years. In the morning trekked 1¼ hou
& afternoon 2¼ hours. So far from Boshoff 6 hours. outspanned for th
night & to spend First Day near some good grass in the open veld
away from the farm steds where it is eaten too close

22. IX We sat together in my tent this morning, first reading a Chapter in
I
Cuyler's Thoughts For Heart and Life a capital book A. A. Louws present to

We are on the land belonging to Koodoo's Dam Farm. Swartz owner who also owns Harvey's Hotel close by him & which is called 12 miles from Kimberley. The two drivers drove the cattle to drink there this morning, & carryed a cask between them & were charged 2/- for the oxen drinking & 6d for the cask filling. Warm weather seems to have set in Thermo. 91° in shade

23.IX. Treked 1½ hour quick & reached the real Koodoo's Dam about 8.30 A.M. Oxen charged 1/6 for drinking Thermo. 65° Treked again 2¼ hours to Klippes Dam reaching it @ 11.15 and ~~watering the oxen~~ treking ¼ hour past it & outspanning at 11.30 for luncheon. Du Toit's Pan & Kimberley in sight right ahead. At 2.30 in 2 hours passed thro. Du Toit's Pan & its workings & 1 hour more brought us into Kimberley thus doing it in 13¼ hours from Boshoff instead of the usual twelve for ~~oxen~~ & 5 for Post Cart. We put up by advice of Mrs Keet wife of the D.R.Ch. minister at the Queens Hotel kept by Mr Jardine whilst the oxen had a sheaf & a half of oates given them at Chisholms Livery Stables at 1/6 a bundle. Old Gorgy soon came up & told us the mules were all right & our baggage at the Governors house & a boy of Mr McKenzies was here with a bok-wagon to return with the oxen to Kuruman. Two oxen could pull no more & we had to unyoke them: one walked along & the other a big bony thing lay down & I ordered a bundle & half of oates to be taken

Kimberley. Col. Lanyon

23.IX
" to it after we got in.

24.IX. After posting our letters before 11 in time to get off & reach the mail steam J. Sharp & I called on Colonel Lanyon who pressed us to take up our quarters with him in his bachelor style at Govt. House & so we have removed from the Queen (whose charges were only 15/- a day every thing inclusive) He said he was glad to have J.S. as a friend of his friend Edmund Sturge. He seems to be about 40 gentlemanly & agreeable & thinks he has conducted the war on the most humane principles that war has ever been conducted on & previous to his late engagements near Kuruman sent messages to the natives in English (Dutch & Sechuana for them to desist & come over before proceeding to extremities He was private Secretary to Gov. Grant who succeeded Gov. Eyre in Jamaica after the outbreak there. His aim seems to be whilst suppress the rebelling with firmness to do it in moderation & forbearance. His parents are Cornwall people but he was born in Ireland & so calls himself an Irishman. He recommends annexation of Griqua Land West & the (Diamond Fields to the Cape Colony on the grounds that the Cape Colony Govt. does not act honestly to them in regard to their dues. He approves of equal legislation for whites & blacks tho considers the natives like children & requiring in a measure to be treated as such. He has a black butler to whom he gives £75 a year & his wife who acts as cook receives £65 both living in the establishment & every thing found for them. We dined at seven only one other gentleman present a Mr (De Villiers

CAPE TOWN

Governor at Kimberley
[illegible] 7 October 1878

78

Sep 30

Mess Kitching & Co

Bot of W Clayton

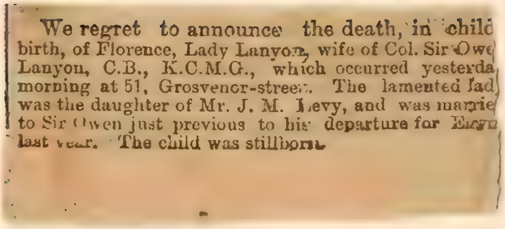
1/4 lb	Blk Pepper			1	
6	Cryd Sugar	10		5	
1	Currants			1	6
1	Sultana Raisins			2	
4 lb	Coffee (Pure)	3/		12	
10	Tins C. S. Milk	1/9		17	6
1	S Ham 13	2/3	1	10	
2 lb	1 Peaches	1/3		2	6
1	Assortments in Jam			3	
1/4	Cond. 1 Vegl			1	
1	1 Pkt. Salt			1	
2	Cabin Biscuits			9	
1	Sea "			4	6
1	Osborne "			4	
2	Butter			7	
2	Jam 5/	3/6		8	6
1	1 Bar Soap			2	6
1	Matches 7/ gross 6			1	6
1	lb Sherbet			3	6
1	1 Coll. Lemon ...			3	
			5	19	6
3	Parafin Candles	6.0			
1	Cheese	3 0			
	£6.9.0		6	9	0

Oct 3/78

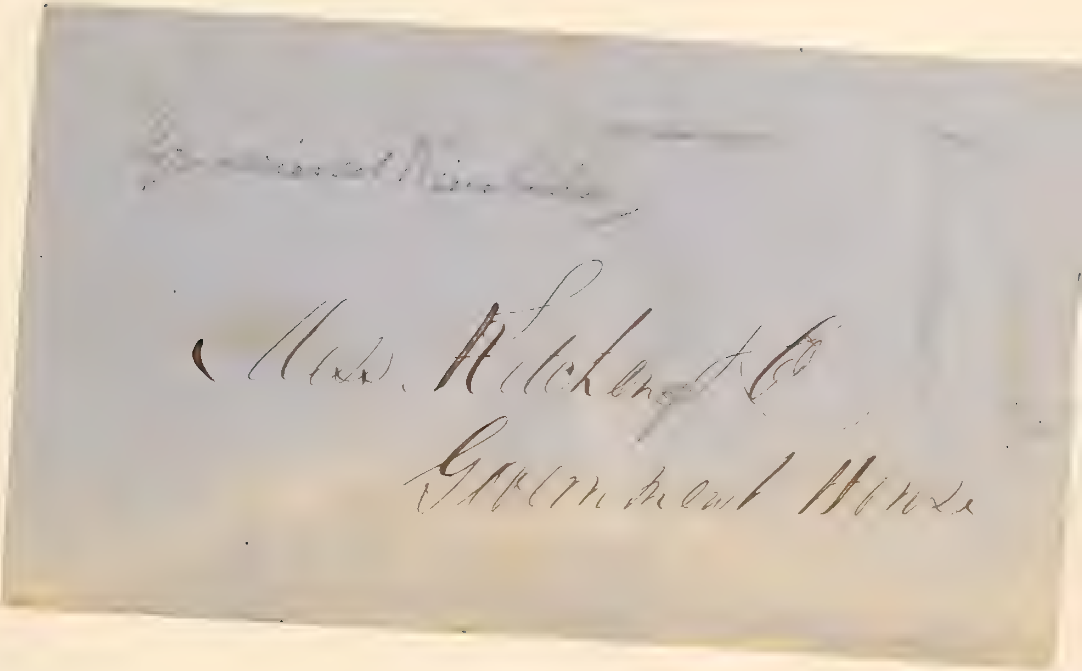
Paid W Clayton

DEATH OF SIR W. OWEN LANYON. — News was received in London yesterday afternoon that Sir W. Owen Lanyon (brother-in-law of Mr. Lawson) died in New York after a long and painful illness. The deceased officer was one of the aides-de-camp of General Wolseley in the Ashantee War, and acted as Colonial Secretary, receiving at the close of the war the Ashantee medal. He was subsequently administrator of the Government in Griqualand West, and commanded the expedition to punish the Batlapin chief Botlasitsie in 1877, receiving the South African medal and the order of C.B. for his services in the Zulu War. Subsequently he was made a C.M.G. He was colonel on the staff and commandant of the base of operations in the Egyptian Expedition of 1882, receiving the medal and bronze star of the Egyptian campaign, and also the decoration of the Third Class of the Osmanieh. He was on a visit to America at the time of his death.

[illegible] 1887



We regret to announce the death, in childbirth, of Florence, Lady Lanyon, wife of Col. Sir Owe Lanyon, C.B., K.C.M.G., which occurred yesterda morning at 51, Grosvenor-street. The lamented lad was the daughter of Mr. J. M. Levy, and was marrie to Sir Owen just previous to his departure for Egyp last year. The child was stillborn.



Received [illegible]

Messrs. Hitchcock & Co
Government House

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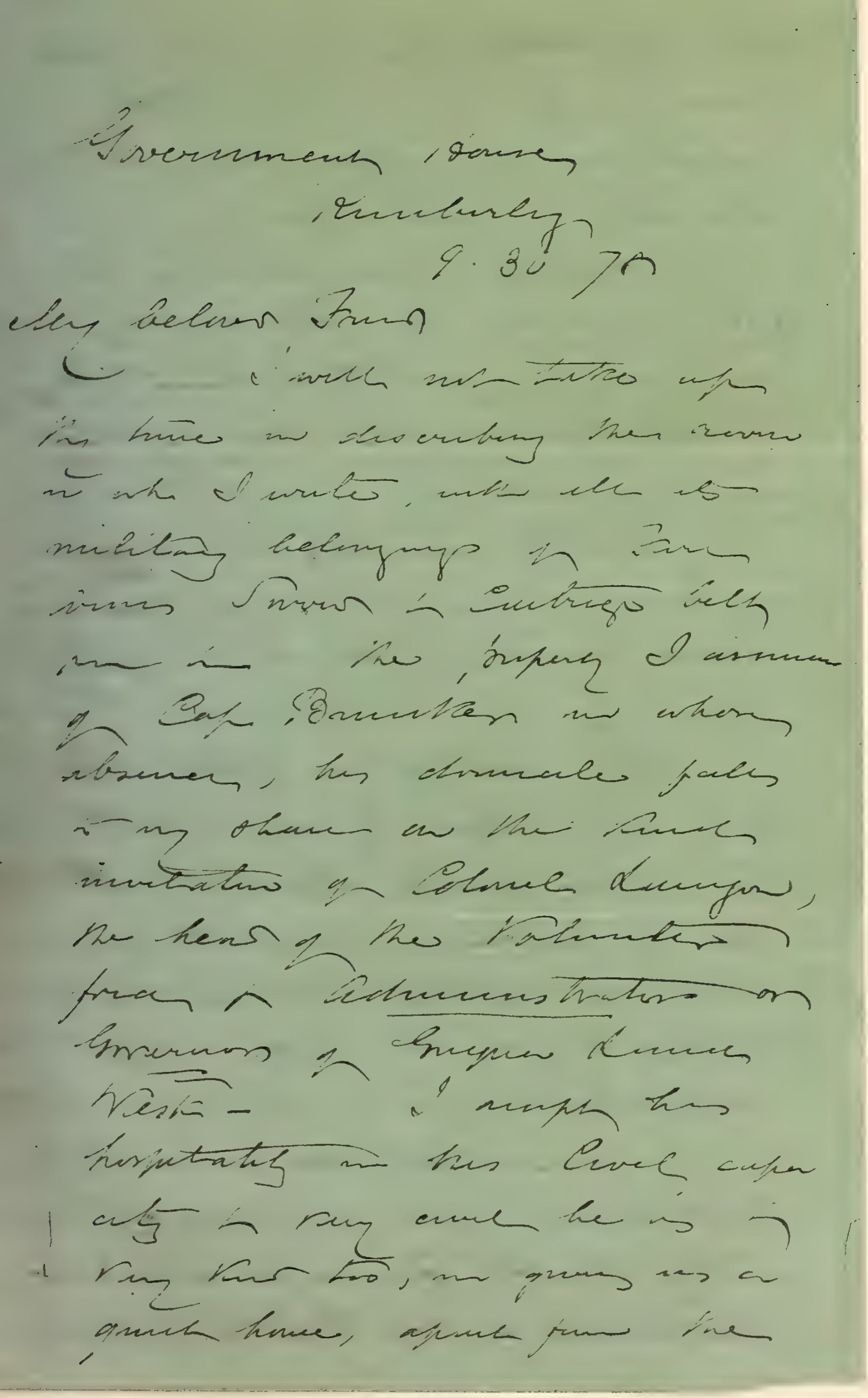


Government House,
Kimberley
9. 30 78

My beloved Friend

I will not take up thy time in describing the room in which I write, with all its military belongings of Fire arms Swords & Cartridge belts &c &c the property I assume of Capt. Bannister in whose absence, his domicile falls to my share on the kind invitation of Colonel Lanyon, the head of the Volunteers and Administrator or Governor of Griqualand West — I accept his hospitality in his Civil capacity & very civil he is & very kind too, in giving us a quiet house, apart from the noise of Hotel Life in a place where "Cape Smoke" is alas abundant & liquors in use to a terrible extent

However to her sorrow I feel it to be delicate treading but with a prayerful trust it may be in right ordering that we are here—

Yesterday at [illegible] a part of the time of the "morning service" was kindly given to me

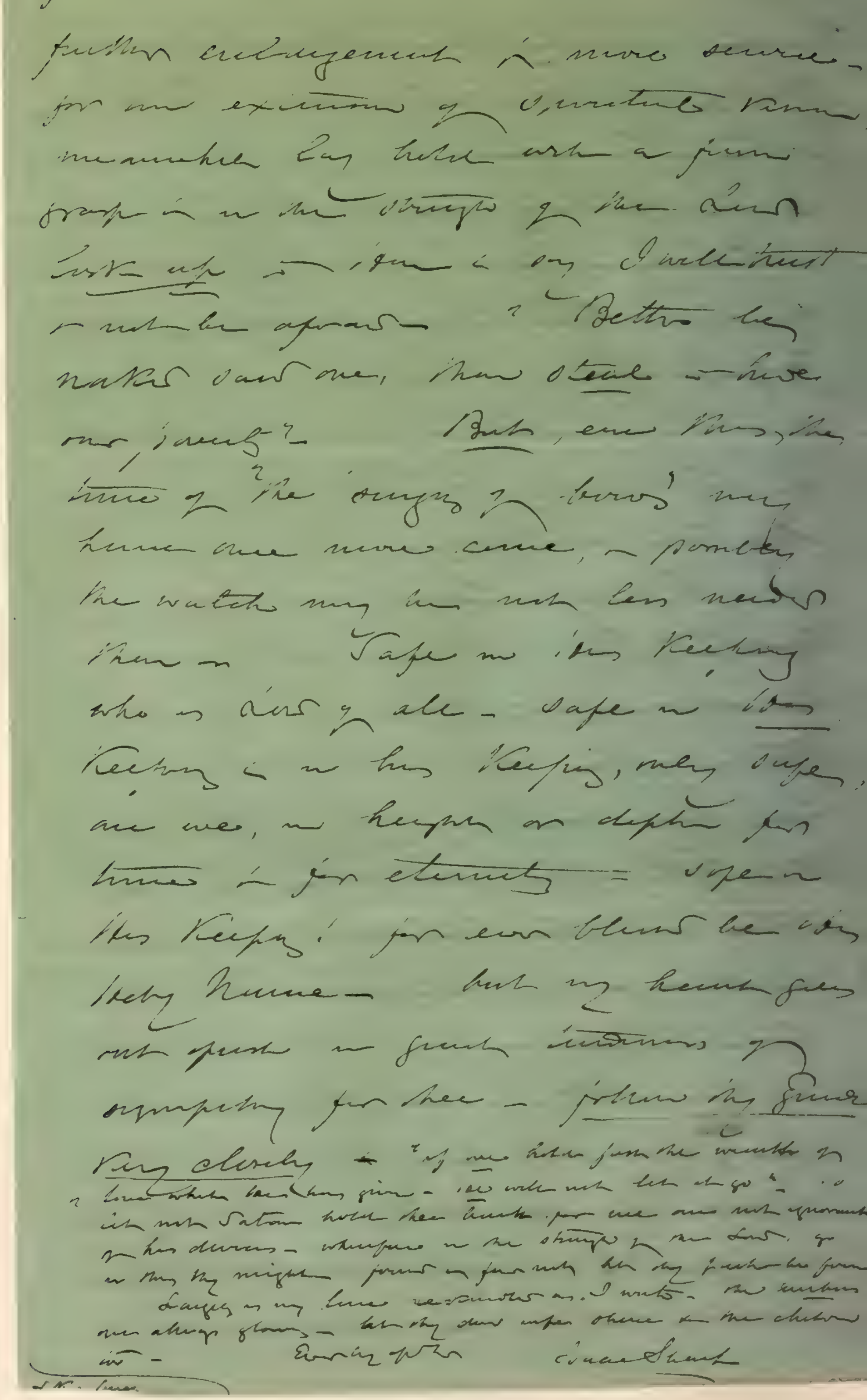
The Jail in the afternoon and first the Native prisoners then the English speaking whites— a time of freedom & I trust of blessing— certainly to myself for "I was brought low & the Lord helped me"

Then in the evening to [illegible] 500 in the Wesleyan Chapel, kindly granted for it in which the Pastor of this [illegible] Reformed

Church, closing his own places of Worship came under his Congregation, his wife among them — for so the reading the writing & the watching — were graciously succeeded by an outcome of mercy of help & of peace.

Is there any thing ~~way~~ to cheer my beloved Friend in all this for thee —

Do not be discouraged — the Master has owned & will open out thy service for Him so never doubt in the darkness which has been more seen in the Lights for the Lord of the Harvest, in the storm as in the sunshine — in the darkness, as in the light — in the trial, as well as the triumph, yet breathes into the spiritual ear of those who love to be so near as to be sensible of their breathing "It is I, be not afraid" — but little will it — possibly it may be a discipline for



further enlargement & more service—
for our exercise of spiritual vision.
meanwhile lay hold with a firm
grasp & in the strength of the Lord
look up & then & say I will trust
& not be afraid — "Better be
naked said one, than steal to cover
our [illegible]?" — But, even thus, the
times of "the singing of birds" may
have once more come, & possibly
the watch may be not less needed
than — Safe in His keeping
who is Lord of all — Safe in Thy
keeping & in His keeping, only safe;
are we, in height or depth for
time & for eternity — Safe in
His keeping! for ever blessed be His
Holy Name — but my heart goes
out afresh in fresh tenderness of
sympathy for thee — follow thy Guide
very closely & "if we hold fast the wealth of
love which hath been given — we will not let it go" — so
let not Satan hold thee back, for we are not ignorant
of his devices — wherefore in the strength of the Lord, go
in this thy might, forward & fear not [illegible] the Father be [illegible]
Largely as my lines [illegible] as I write — the [illegible]
are always glowing — [illegible] upon [illegible] the children
in — Ever thy [illegible] Isaac Sharp

J. N. [illegible]

1878. Kimberley Govt. House The Goal
24. IX
iii

My bedroom has Col. Warren's cocked hat in it or rather a tin box the shape of one with some Matibele weapons & a rifle in one corner of the room. The house is small & iron-built: situated at a corner of the market square with a yard in the rear & side entrances with sentinels & box. Whilst the Union Jack floats from a pole stationed in a strip of garden in the front surrounded with lattice work J.S. & I retired to our respective rooms about ten & the Governor to his office. Col. L. said I had a boy lately who rejoiced in the name of Sixpence who had remained long enough with me to lay sufficient money bye & so returned to Natal to buy another wife to help the first one to look after his affairs there. He will then leave them & come again into the Colonel's service, perhaps to enable him to buy another wife still

25. IX
iv
This morning Mr Brennan our old acquaintance of Cape Town called again in company with Mr Kuhn of the D R Ch. at Du Toit's Pan with whom he is staying. He has come with the Judge & is likely to stay in the "master's office".

The Govr accompanied J. S. & myself this afternoon to see the goal which he frequently inspects himself. Here are upwards of 400 prisoners many of whom are taught trades & useful occupation & strange to say it is the only goal in S. A. where the industrial system is carried on. They make good shoes, tents, haversacks tin water-bottles, repair govt. wagons & guns & probably may

25. IX
IV
Kimberley. Caernarvon Hospital & Col. Lanyon

as Col. Lanyon says he should like to do - begin to tan their own leather. The hard labour convicts work the heavy pumps & the washing machine, which washes the clothes of the whole prison establishment & one or two hospitals besides. Every thi was neat & sweet & clean

We afterwards visited Carnarvon Hospital where Miss Williams a young engaging lady & in a quiet way every inch a Chief, as the Col. puts it, gratuitously superintends, assisted in a similar manner by ladies coming from the bishop's institute at Bloomfontein. The manner of the establishmen of this hospital was very interesting, as unostentatiously told by Col. W. Owen Lanyon himself whilst we were waiting o to see it. He said the govt is very short of money & you know what sort of a house I am living in & how I need a good hous but I thought we wanted hospitals more; so, when the Imperia govt made me a grant to build a house, I built this hospital instead. But the govt must & could not be come upon for maintaining it, & the Bishop said if I would build it he would guarantee that the ladies from Bloomfontein woul come & work it, as they are now doing in a praiseworthy manner. The patients usually pay about 7/6 a day each to this department. Close by is the establishment of the native hospi & military cases, pretty full just now as might be expected.

26.IX & the dust on this windy day in this dessicated town of Kimberley is dreadful. From the windows we cannot see across the street & the house rooms are full, every few minutes I must dust my table & papers for they get black over & at lunch time the Colonel remarked you might write your name on the table cloth. The roads are inches deep in sheer dust & your eyes mouth nose & throat soon get choked & yet the Govr says it is a healthy place & not much consumption or chest complaint. What Dr. Prince thinks the dust in such cases causes a counter irritation bringing impurities to the surface & then throwing them off instead of retaining them in the system. Certain it is that owing to the sanitary arrangements the Govr has enforced Kimberley has become much more healthy as seen from its returns than it was a few years back.

We called on Elijah Bew our passenger in the Dunrobin at present the Wesleyan superintendent here. Also on Mr Campbell of the Magistrates Court where Mr Brennan is Treasurer Hudson was at lunch

The Friends Review, Philadelphia 4mo. 20th 1878 has letters in it written by Isaac Sharp and Langley Kitching respectively to Edward Scull dated from Calitzdorp in 2mo. 9th 1878 & which letters or their information have not so far appeared in any other periodical, English or American &c

Kimberley & Du Toit's Pan

27.IX vi At last after sticking to him like a leech I have got a man from the Atlas works really to commence the repairs of our coach

At dinner this evening were the new Attorney General, Judge De Wet & his wife, Treasurer Hudson, Dr (medical) & Mrs Dyer, Mr & Mrs Lord, Mr Green & a young barrister ; We filled the table without De Villiers

Arranged Meeting in the Wesleyan Ch. C.Bew's for 1st day evening 7 P.m. advertisement in the Independent & Diamond News & Griqua Land cost 7/6 each

28.IX vii Have had some trouble to get hold of our harness, was first told the Inspector had it, then the goaler, then some one else & so on & at last the goaler found it in the prison yard under a wagon cover

W. Henr & R. Bevan the vicar called to pay us a visit & not being in, the Col. Lindler invited him to meet us at lunch. He is an old man & of the Bevan family (Barclay Bevan &c) ~~he says the~~ of Friends & he says "being descended from them I feel an interest in the Friends." One of the Bevans at 90 years old was baptised & joined the Ch.

29.IX i We walked to breakfast to Du Toit's Pan 3 miles, with the pastor of the D. Refd Ch. S.H. Kuhn & at the end of his service J.S. spoke thro' him to his congregation of about 80. ~~At 3~~ We walked back in company with Brennan & at 3 P.m. went to the goal in company with the Inspector Captn Maxwell who turned up just at the moment when Col. L. had intimated his readiness to accompany. There are about 487 prisoners of whom about 40 are whites The Ch. of England Native Catechist was in attendance to interpret

29. IX
I

for the blacks into Dutch which the greater part could understan
& many of them joined in the two hymns which were given out
by him & gave close attention to J.S.'s addreſs. The white portion
needed no interpreter & were evidently moved by the earnestneſ
of J.S.'s speaking to them & the Inspector showed his appreciation b
his "good bye Mr Sharp & welcome". We took tea at five with
the two Wesleyan ministers E. Bew & J. Albert Chalker. The meeting
in their Chapel was fixed for seven & about 500 attended some
not being able to gain admittance. The D R minister had given
up his evenings service & come with his congregation. It was
an exercising time for J.S. who spoke for $\frac{3}{4}$ hour or more
having first read the chapter on the woman of Samaria & then
engaged in prayer & also soon after preaching Towards the close
E. Bew said he "felt bound to add a few words to those which had
been spoken & said he looked on the two Friends as his own
especial friends inasmuch as he came to this country with
them & their company had been a bleſsing to him" &c
C. H. Radloff's brother the farmer 15 miles from Kimberley
lunched along with our company

30. IX This morning accompanied by Ellison our acquaintance at
" Kurnman, who is in the Surveyor Generals office we looked over the
Kimberley Diamond mine which is the largest open hole in
the world made by the hands of man. Upwards of 2000 natives

Barkly

were at work at the bottom & sides excavating & filling iron buckets carried to the surface above on aërial trams which ran up on the wire ropes like spiders over a web

1.X At 2 o'clock today took the Post Cart (fare 20/-) to Barkly or
'' as it is sometimes called Klipp Drift from the rocky ford through the Vaal or yellow muddy river on whose banks this original capital of the Diamond Fields was formerly fixed before it removal to Kimberly. We actually performed the first ten miles in one hour passing thro. the farms or "hotels" of "Bismarks Retreat", "Wilde Beast's Kuil" to half Way House. Another hour with fresh horses trot. us to the "Bend" of the Vaal river. So far the road was good hard & level: but from here which is 6½ mi to Barkly it became stony & rough & hilly & took us ¾ hour. We crossed the river in a punt cart & all & in a few minutes mor reached the first house on the left & were there welcomed by Wm & Cathn Ashton who had previously instructed the driver where to set us down. The whole road seemed dreadfully barren & we were almost blinded with the clouds of dust blowing a of from a hot furnace, & it was now pleasant to sit on the stoep looking at the river whose banks were enlivened with the drooping bright green branches of the native willow trees which are rapidly being thinned out for fire-wood.

At a spot close in sight from the house & near a small

1878
1.X
III Barkly

sand-bank close to the shore their son Edward (who sat by me as a passenger in the (Dunrobin Castle) & the two young sons of James Good of Kanye were drowned whilst bathing It seems this little spot suddenly becomes very deep and the best divers have not been able to reach the bottom

2.X
IV Escorted by W. A. we went through the little town of Barkly this morning & visited the "High School" where W Botman & another, two young Episcopalians were in charge of two or three little rooms of boys. The school is at present carried on away from the house which is the finest stone building in Barkly where Mrs Marby seems to be housekeeper & with whom J.S. when we afterwards had a little religious opportunity & prayer & telling her that our visit was one of christian love I was last to leave the house after the others & in shaking hands with me she said "thank you for the visit I needed it: in a feeling manner

Wm Ashtons charge or charges are mostly at a distance and it is only recently that he has got a congregation of natives together in a room occupied occasionally for another purpose. Taung is one of his chief places where Jno Brown now at Kuruman used to be stationed & W A says it is quite important enough with its 5000 natives to have a missionary to itself.

$\frac{2}{IV}$. X Barkly Dr Sackell. A cure for Hydrophobia (Sanchus Spinosa
Xanthium sp

In the afternoon we took a boat across the river & examined some diamond diggings in a different material to those of Kimberley & Du Toit's Pan inasmuch as there is no blue sha & nothing so far but gravel sand & boulders of trap. Close by is the hut of Dr Sackell (L.L.D.) who has spent a fortune in unremunerative digging & to crown all his disasters having spent five years in writing his experiences and travels, & sent the first part home to the publishers who asked to have the remainder; while he was pageing it & arranging it finally being called away for a few moments, returned to find it all in flames from a draught from a small paraffi stove he used in his bachelordum for cooking. He is 80 year of age & almost shed tears when speaking of it. He is ju returning to England & will try & write it over again. He is reckoned a very learned man & listened with great interest to J.S. Icelandic account.

Catherine Ashton is the second wife of Wm A & her mother was the brother of Thos Pringle the African poet

The Sanchus Spinosa was growing abundantly & Wm Ashton remarked yes it has some uses amongst its badness for it has been proved several times that a decoction of its leaves is a certain specific cure for hydrophobia

Fish, barbel & yellow-fish are abundant in the river

3.X We left Barkly at 7.30 this morning & reached Kimberley before eleven in time to get many things seen to in furtherance of our intended departure tomorrow for another stage of our journey. Coach repairs were £15.18.6 including the shoeing of 8 mules at 14/- a mule. Stinkwood is 10/- a foot & 12 inches in length of 3 in. thick planking 9 in. wide costs 3/3 or 4/4 the square foot. The eggs we eat at breakfast cost 6d each & two or three years ago a cauliflower cost 25/- Water ~~is~~ scarce & retailed at 9/- the cask of about 36 gallons & a scheme is talked of & has been surveyed for conducting it about 40 miles from the Vaal river & if Kimberley prospers in future years this will have to be done The Govr says when he first came just three years ago (with his helper (De Villiars) it was much cheaper for him to import new collars from England than to get his dirty ones washed. His fathers residence at Whiteabbey near Belfast seems from the photo of it to be a pretty place

4.X vi Left Kimberley at 5.15 this afternoon, rode 1½ hour & outspaned for the night near where we spent our nooning on the 23rd ulto The mules were fresh & the drivers decidedly so & inclined to spin along in a flourishing manner so that we accomplished this distance in half the time we took with the worn out oxen on our way from Boshoff.

Boshoff

5.X Started at 8.45 trekked till 11.30. = 2¾ remaining at our
outspan of good grass which the mules had not had for three o
four weeks till 1.50 where we stopped with the oxen on 21st & 22nd ul
A trek of 1½ hour brot. us to Leu Fontein (De Villiers) at 3.2
where we outspaned to water the mules & give them a roll
in the sand for three qrs. of an hour. ~~Another~~ 1¼ hours trek
brot. us into Boshoff again about 6 P.m. Total time from
Kimberly 7 hours exclusive of course of outspans. 30 miles
32 miles. Bloomfontein is reckoned 72 miles from here
or 12 hours Post Cart. J.S. unwell with diarrhoea.

6.X J.S. in bed all morning but just well enough to address
the assembly in the D.R. Ch at 3.30 after about two dozen infan
had been baptized our friend Kuhn of Kimberly acting
as interpreter for him: his text at commencement being "on
generation passeth away & another cometh." It was the
sacrament time in the morning & large numbers present
Steytler who went round with the hat after the Hopetown
little meeting is at the same hotel (Dies) as ourselves
Yesterday & today have been almost unbearable with ver
high wind blowing clouds of dust entering every nook
& corner of the house bedrooms clothes & books &c

7.X J.S. did not feel quite strong enough for travel today so we spent
" a portion of the morning in calling on an old intelligent gentlem

7.x Boshoff. Bushman Drawings

of the name of Bain but no relation to the two authors He owns the farm of Bain's vlei between here & Bloemfontein He has the best garden in Boshoff & seems to spend all his time in it his vines are showing very promising heads of bloom He has had Bushmen or Koranna servants & their children are still in his employ and occasionally make poisoned arrows sometimes using the juice of a euphorbia & at others a species of amaryllis The bone heads are made from the leg bone of the ostrich On two kopjes close to the town are large rocks of trap on which the Bushmen have exercised their skill in drawing or chipping with a still harder stone representations of such animals as not long ago abounded & roamed at will on the flats below as the eland, giraff, bleobok &c. Forage 4/-

8. X Left Boshoff at 10.45 in morning treked 1½ hour till 12.15 passing spring boks & gnoos. Outspanning 2¼ hours till 2.30. In 1 more hour's treke reached van de Merwe's farm a Dopper & watered the mules & had a cup of coffee gratis this occupied ½ hour & we left at four P.M. Treking 2 hours till sun set & outspanning in the bare open veld

9. X Left outspan at 7.50 A.M. & in 3 hours reached the Modder river at Truiters Drift crossing it to Moss's Hotel 44 miles from Boshoff & 30 miles to Bloemfontein & 5 hours from van de Merwe's of yesterday Forage 1/6 Mirage all round. We outspaned at ten min. to eleven till 4 P.M. The river is now low but is sometimes impassable

Bloemfontein

9. X

our afternoons trek was prolonged 5 hours till we reached Kaw Ny a well in charge of a "boy" at nine P.M. when we pitched our tent near the roadside & for the first time for a long while where the grass had not been eaten bare by caterpillars

10. X Left outspan 8.45 & in about 3 hours entered Bloemfontein calling on Gustav Radloff brother of our interpreter who is the D. Refd minister & pressed us to take up our quarters with him which we gladly did. His house adjoins President Brand's on the other side of which is the recently established D R seminary visited in the afternoon along with Jas. Scott Wesleyan missiona & G.R. I.S. addressed them after a few words from G.R.

Calvert late Wesleyan Miss. in Fijee we met on the road near the Modder R. has been spending some little time with J. Scott

11. X Got out some little handbills for a meeting in the Town Hall tonight at 8 o'clock It holds about 250 seated but many could not get further than the doors. The President Jas H Bran on whom we had called was one of the congregation with his son & daughter. I read John IV as far as verse 30 & said a few words concerning our practice of silent devotion after which I.S. spoke lengthily ending with prayer & I think it would be felt by all to be a good meeting. Notice at its close was given of a meeting tomorrow night in same place to Inaugurate an Auxilliary in connection with the

Society of Friends.

The inhabitants of Bloemfontein are respectfully and earnestly invited, by two members of the Society of Friends now on a visit of Christian love to South Africa, to attend a Religious Meeting, to be held in

The Town Hall, This Evening,

at 8 o'clock.

Bloemfontein,

11th of 10th Month, 1878.

11·X
VI

British & F^n Bible Society & we at once adjourned to D^r Krauss's where about a dozen gentlemen had gathered together to arrange the conducting of the meeting

The day has been mostly spent in looking over the new Cottage hospital in charge of some Episcopalian "Sisters". The Home where young ladies are carefully educated by "Sisters" of the same ilk wearing the cross with the inscription "Thy servants shall serve thee" The institution as we were told on an tablet "was founded by a daughter of the church & dedicated to St. Michael & all Angels. Grey College. & " School for blacks. We also looked into the little room of the National Museum where D^r Exton kindly shewed us & explained its curiosities He gave me a well preserved specimen in spirit of the female termite. He is from Yorkshire I think Sheffield. but married a Cape F^n lady.

12·X Gustav Radloff was called this morning on a three hours
VII
journey to officiate at a funeral on a farm where about one hundred of the deceased relatives assembled. Soon after returning home in the afternoon he had to conduct the preparatory service for the Nachtmaal & remarked to us at tea time not feeling in a sufficiently settled state im=mediately to begin it I introduced your system of silence to my congregation – which I very much

12. X
VII

admire. I requested them all to draw nigh to God in Spirit with me & immediately the silence pervading the who congregation was one felt to be good, it was not a dead & lifeleſs silence, but a solid refreshing time and answered remarkably: so that I felt strengthened t proceed with the service.

The Bible Society meeting this evening was a comple succeſs the chief men at the close of the meeting comin forward finely following President Brand's example, & putting down their names with the amts of their annu subscriptions. The President's was five pounds & others three & two.

13. X J.S. attended an early prayer meeting this morning before breakfa with the minister & we afterwards during the forenoon sat down together in our bedroom, reading the two last chapters of Deuteronomy silence ensued for some time followed by prayer for strength, & bleſsing & afterwards a review of the mercies past & present.

We dined with the President & his family who liked listening to J.S.'s acct: of his northern travels & miſsionary enterprise. After dinner J.S. uttered a heartfelt prayer for the family. At 3.30 J. Scott called to take us to Radliffs Sunday school & then to his own coloured congregation where J. Sharp was interpreted by himself into Sechuana, then by a native inu

At Bloemfontein Gustav Radloff the minister at whose house we were staying soon after returning home from a journey had to conduct the preparatory Service for the Nacht Mal and remarked to us

not feeling in a sufficiently settled state to begin it "I introduced your system of silence to my congregation — which system I very much admire.

"I requested them all to draw nigh to God with me" — and immediately the silence pervading the whole congregation was one felt to be good, it was not a dead & lifeless one, but a solid & refreshing time and answered remarkably, so that I felt strengthened to proceed with the Service

1878
13. X

Bloemfontein - Meetings

into Cape Dutch & again by another native into Kaffir Four voices in all repeating the same sentence in turn one after the other to suit & accommodate the mixed tribes present

At 7 P.M. notice had been given of J.S.'s intended presence at the Wesleyan Chapel where a large congregation was assembled including the President & some of his family Before J. Sharp spoke Jas Scott gave a short introductory sermon, reading from Luke IV verses 18 to 21, & then he said in connection with it I wish to call your attention to the 22nd verse of the XIII chapter of the Acts adding it will require no remark from me to point out the appropriateness of it, for you are all now aware that we have amongst us two members of the Society of Friends who have come on a mission of christian love to South Africa & the elder of them has travelled in this way in many lands, alluding to J.S.'s age &c which subject J.S. commenced his address with saying in strength he was a wonder to himself & his friends (being past 72). He said he had been almost melted into tears as he sat in his seat at the remembrance of the statement of at "if one soul enters heaven through my instrumentality I shall have two heavens in Emmanuel's land"

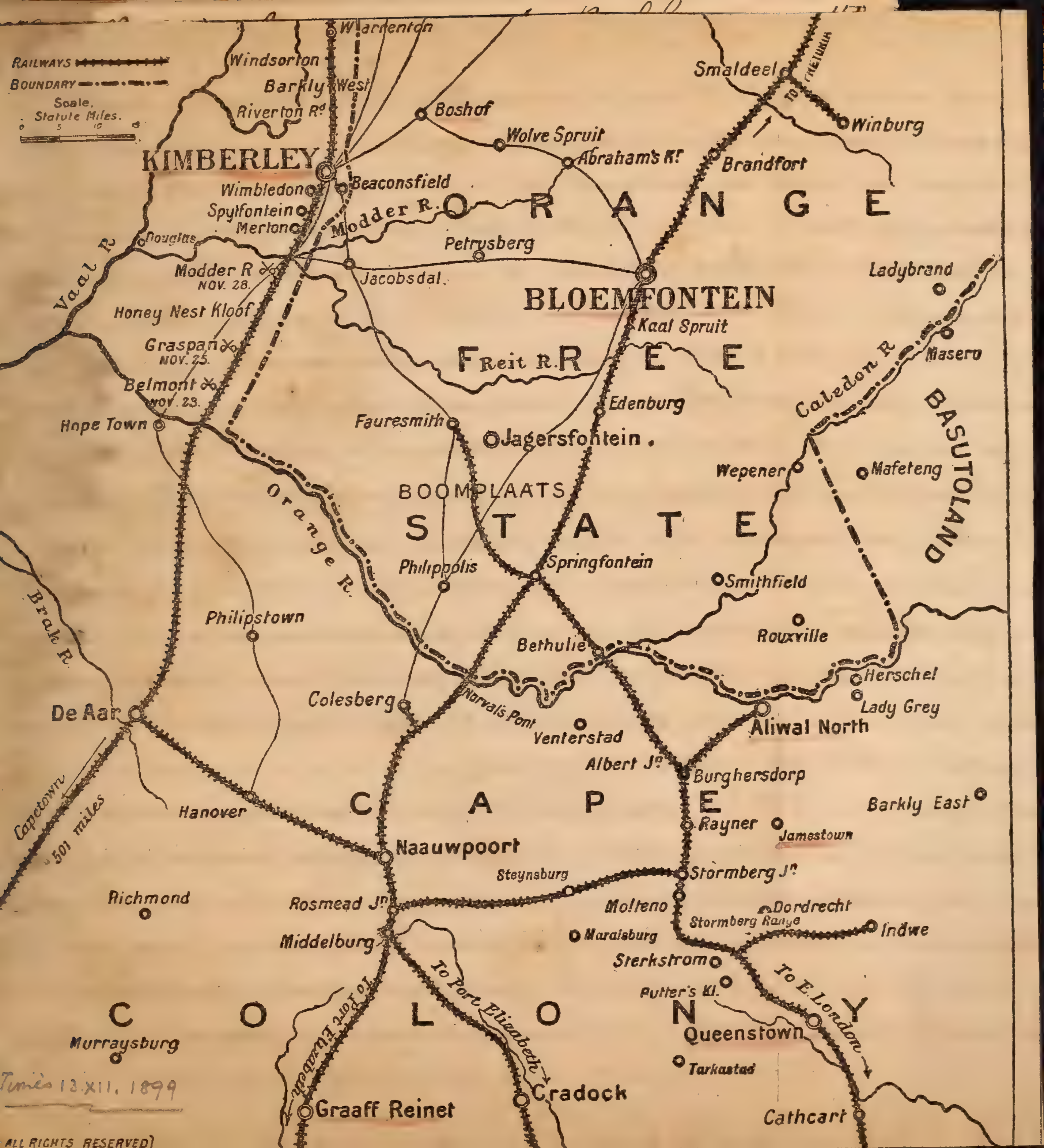
149

Leave Bloemfontein

14.X Morning occupied in a few calls & settling small matters – the printer declined to receive pay for the hand-bills Left Bloemfontein at one P.M. on our way to Thaba'nchu In four hours we crossed the Modder river & outspanned at th end of a trek of 4½ hours by the road side Camerons farm house being ¼ mile to our left. Thunder & lightening hastened our progress with slight showers threatening more, which at midnight came down in torrents & the tent lit up like day by the frequent flashing of lightening; expecting it had only just made my tent pegs specially fast & tied u the doors when down it came; one peg was blown up, & had three or four. The ground being very dry from the long absence of rain & withal somewhat high & sandy the water did not rush through the tent & the ground within remained tolerably dry. I did not turn in to bed till the worst was over.

15.X The rain clouds dispersed as day advanced & we opened out our rugs to dry in the sun & wind at our midday's outspan. Morning's Trek 2¼ hours Afterno also 2¼ Total 9 hours from Bloemfontein tho' a cart & swift pair of horses are accustomed to do it in 6 hour exclusive of outspans. It was near five oclock when we thus reached Thaba 'Nchu & the residence o

Found a scorpion within my bed clothes this morning



Times 13.XII.1899

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Cent. Russians, 1890, account, [illegible] ; Four per Cent. Spanish Exterior, account, 67f. 35c. ; Five per Cent. Cuban bonds, 1890, account, 254f. ; Turkish, Group III., account, 25f. 95c. ; Turkish, Group IV., account, 22f. 92½f. ; Turkish Lottery Obligations, account, 126f. 25c. ; Five per Cent. Argentine, 1886, account, 479f. ; Four per Cent. Brazilian, 1889, account, 59f. 50c. ; Banque de France shares, account, 4,400f. ; Banque de Paris shares, account, 1,101f. ; Banque Française de l'Afrique du Sud, account, 92f. ; Compagnie Générale de Traction, account, 316f. ; Compagnie Française des Mines d'Or, account, 106f. ; Crédit Foncier Egyptien, account, 543f. ; Crédit Lyonnais shares, account, 1,000f. ; Ottoman Bank shares, account, 564f. ; Robinson Bank shares, account, 85f. ; Turkish Tobacco shares, account, 288f. ; Suez Canal shares, account, 3,570f.; cheques on London, 25f. 31½c.; Cape Copper, account, 145f. 50c. ; Rio Tinto, account, 1,124f. ; Tharsis, account, 225f. ; De Beers, account, 698f. 50c. ; Champ d'Or, account, 38f. ; Chartered South Africa, account, 90f. 25c. ; Consolidated Goldfields Ordinary, account, 182f. ; East Rand Proprietary, account, 175f. ; Ferreira, account, 500f. ; French Rand, account, 38f. 50c. ; Geldenhuis Estate, account, 145f. ; Geldenhuis Deep, account, 225f. ; Lancaster, account, 60f. 75c. ; May Consolidated, account, 105f. 50c. ; Mozambique Company, account, 58f. 25c.; Oceana Consolidated, account, 36f. 50c. ; Randfontein Estate, account, 76f. 50c.; Rand Mines, account, 977f.; Robinson Gold, account, 214f. 50c. ; Robinson Deep, account, 220f. ; Sheba, account, 25f. ; Simmer and Jack New, account, 144f. ; Transvaal Consolidated Land, account, 58f. 75c. ; Transvaal Goldfields, account, 46f. ; Village Main Reef, account, 196f.

BERLIN, DEC. 12.—The Bourse opened fairly steady to-day. In some instances improvements were even marked, especially for iron and coal shares, which had a good effect upon the whole list. Americans and Canadian Pacific shares were also well maintained. Towards the close, however, the further advance in the cheque rate on London caused general dulness to prevail. Rise.—Turks 15c., Deutsche Bank ¼ per cent., Disconto-Commandit 10c., Dresdner Bank 25c., Harpener 80c., Canadian Pacific 15c., Northern Preferred 25c. Fall.—Three-and-a-Half per Cent. Prussians 10c., Four-and-a-Half per Cent. Argentine 10c., Four-and-a-Half per Cent. Chinese 15c., Austrian Credit shares 35c., National Bank 40c., Böchumer 65c., Lombards 15c. Cheques on London hardened 1½ points, short exchange 3 points, and three months' bills 1 point. Closing prices, 2 50 p.m. :—Three per Cent. German Imperial loan, money, 89 10 ; Three per Cent. Prussian Consols, money, 89 10 ; Three-and-a-Half per Cent. Prussian Consols, money, 97 60 ; Four-and-a-Half per Cent. Argentine Internal Gold loan, account, 70 40 ; Four per Cent. Italian Rente, account, 93 75 ; Five per Cent. Mexican Consols, account, 97 25 ; Five per Cent. Chinese Gold loan, 1896, account, 76 50 ; Four-and-a-Half per Cent. Chinese Gold bonds, 1898, account, 81 75 ; Four-and-a-Half per Cent. Portuguese, 1888-1889, money, 35 60 ; Four per Cent. Spanish, account, 66 75 ; Turkish, Group IV., account, 22 75 ; Austrian Credit shares, account, 235 25 ; Deutsche Bank shares, account, 207 75 ; Disconto-Gesellschaft shares, account, 193 ; Dresdner Bank shares, account, 162 75 ; National Bank für Deutschland shares, account, 145 50 ; Böchumer shares, money, 261 75 ; Harpener shares, money, 204 10 : Canadian Pacific shares, account, 91 40 ; Northern Pacific Preferred shares, account, 76 75 ; Lombardo-Venetian shares, account, 31 95 ; private discount, 5⅞ ; short money, 4 per cent. ; cheques on London, 20 52 ; exchange on London, eight days' sight, 20 49 ; exchange on London, three months, 20 18½ ; exchange on New York, sight, 420 25 ; exchange on Paris, eight days' sight, 81 05 ; exchange on Belgium, two months, 80 25 ; exchange on Amsterdam, eight days' sight, 169 45 ; exchange on Italy, ten days' sight, 76 10 ; exchange on St. Petersburg, three months, 212 ; Russian paper roubles, money, 216 25.

FRANKFURT, DEC. 12.—Business was rather active during the earlier hours on to-day's Bourse owing to buying orders for local stocks from Berlin. Later on, however, on the receipt of discouraging advices from the Western markets a generally easier tendency was manifested. Closing quotations, 2 40 p.m. :—Four per Cent. Egyptian Unified, 105 ; Four per Cent. Greek Monopoly, 47 ; Four per Cent. Hungarian Gold Rente, 97 50 ; Four per Cent. Italian Rente, 93 60 ; Five per Cent. Mexican Consols (1899), 97 10 ; Three per Cent. Mexican Internal, 25 50 : Five per Cent. Mexican

SAVANNAH, Dec. 12.—TURPENTINE steady and ¼c. up at 48¾c.

WILMINGTON, Dec. 12.—TURPENTINE steady and quoted at 48c. ROSIN firm at $1.15.

ST. LOUIS, Dec. 12.—WHEAT easy at ⅛c. to ¼c. decline. December, 68c. ; May, 71⅛c.

DULUTH, Dec. 12.—WHEAT easy and ⅛c. lower. December, 63⅞c. ; May, 67⅞c.

TOLEDO, Dec. 12.—WHEAT easy at ¼c. reduction. December, 68c.

SAN FRANCISCO, Dec. 12.—WHEAT dull. Cash is unaltered at 96¼c. and May ⅝c. up at $1.03⅛. No. 1 standard brewing barley, 90c. to 92⅛c.

CHICAGO, Dec. 12.—WHEAT opened ¼c. higher for May with a steady tone on the very light primary receipts and a few foreign buying orders, but "Bradstreet's" figures caused local feeling to become "bearish," and prices receded under offerings by traders to take profits and some short selling. There was a slight rally just before the close, but on the whole the market was dull and final rates showed a partial decline of ⅛c.

MAIZE began at unchanged prices with a quiet tone, but gave way owing to the absence of aggressive speculative buying, but recovered later on the small interior movement and good seaboard clearances, which induced a fair demand to cover, the close being steady at an all-round improvement of ⅛c.

OATS are barely steady and partially ⅛c. lower.

RYE is easy and ½c. down. December, 50½c. ; May, 52½c.

PROVISIONS have been firm with a good business, the principal feature being increasing trade on account of outsiders, who are attracted by the favourable statistical position.

LARD showed no change at the opening, but after some nominal fluctuation strengthened under a more confident feeling and left off firm with values 5c. higher. Cash sold fairly.

RIBS fluctuated moderately at the commencement, then hardened on better buying and finished firm at a partial improvement of 5c.

PORK started at an advance of 5c., and afterwards developing decided strength on covering operations closed firm at a gain of 7½c. to 17½c.

—	Dec.		Jan.		May.		July.	
	To-day.	Prev.	To-day.	Prev.	To-day.	Prev.	To-day.	Prev.
Wheat ..	65⅛	65½	—	—	69	69⅛	69⅝	69¾
Maize ..	30½	30⅜	30⅞	30¾	32¾	32⅝	—	—
Oats ..	22¼	22⅜	—	—	24	24	—	—
Lard ..	5.15	5.10	5.40	5.35	5.60	5.55	—	—
Ribs ..	5.22½	5.22½	5.30	5.25	5.42½	5.37½	—	—
Pork ..	8.75	8.67½	10.00	9.82½	10.22½	10.05	—	—

BACON ruled firm at the advance. Hogs are unaltered. Receipts here and at the principal Western centres since November 1 amount to 2,481,000, against 2,955,000 last year.

	Short clear sides boxed.	Hogs.		Receipts.	
		Light.	Heavy.	Western.	Chicago.
To-day	5.50	3.95	3.95	77,000	33,000
Previous day ..	5.37½	3.95	3.95	72,000	44,000
Same day last year	6.00	3.35	3.40	116,000	42,000

BRAZILIAN MARKETS.

RIO DE JANEIRO, Dec. 11.—EXCHANGE on London remains at 7d. The COFFEE market ruled weak at a further loss of 50 reis, No. 7 New York type being now quoted at 9$675. Receipts totalled 11,000 bags, making the season's aggregate 1,996,000, against 1,625,000 same day last year. Exporters purchased 7,000 bags for the United States and 6,000 for Europe. Stock, 256,000, against 277,000 last year. The SANTOS market has been weak, and quotations declined 100 reis to 8$700 for good average. Receipts amounted to 23,000 bags, making the season's total 4,340,000, as compared with 3,455,000 in the preceding year. Stock, 669,000 bags, against 750,000 a year ago.

WOOL.

MARSEILLES, Dec. 9.—The demand for wool has been active throughout the week, and a considerable business has been done, amounting to about 1,000 bales, about three-fourths of it being for export to America. Prices ruled strong, and many kinds of wool, especially superior Eastern qualities, are from 5f. to 10f. per 100 kilos higher than a month ago. Imports have been moderate, and, apart from 5,200 bales Australian and River Plate, which have all been forwarded from the ship's side, amount to about 1,300 bales, among 930 bales Levantine and 656 bales Rumanian. The sales include 400 bales white Noukas, in the grease, at 90f. ; 220 bales first-clip white Georgias at 105f. to 115f. ; 75 bales white washed Aleppos at 150f. ; and 50 bales white washed Baghdads at from 130f. to 175½f. The total arrivals during the past month are returned at 7,500 bales, and the total sales at 9,015 bales. The unsold stock now amounts to about 18,700 bales.

PUBLIC INCOME AND EXPENDITURE.

◆

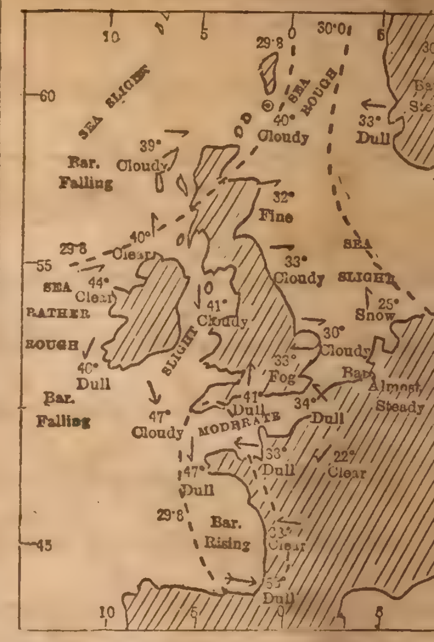
(From the *London Gazette*.)

The following are the receipts into and issues out of the Exchequer between April 1 and December 9, 1899 :—

REVENUE AND OTHER RECEIPTS.

—	Estimate for the year 1899-1900.	Total Receipts into the Exchequer from April 1 to Dec. 9, 1899.	Total Receipts into the Exchequer from April 1 to Dec. 10, 1898.
Balances, April 1 :	£	£	£
Bank of England	—	8,111,536	10,060,521
Bank of Ireland	—	807,637	857,901
REVENUE.		8,919,173	10,918,422

WEATHER CHART, TUESDAY, DEC. 12,



In the above chart the dotted lines are "isobars," or lin barometrical pressure, the values which they indicate bei figures at the end, thus—30·4. The shade temperature figures. Light wind, ——→ ; fresh or strong, ——> ; a g calm, ⊙ .

No bright sunshine has been registered to-d at Westminster or at any of the coast stati which such reports are usually received, except where there has been just half an hour. A s has been seen to-day at Stornoway.

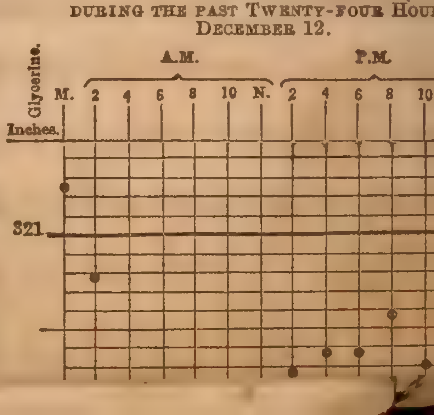
FORECASTS OF WEATHER FOR WEDNESDAY, D

SCOTLAND, W., N., and E.	Southerly winds, fre fair at first, unsettl with snow or cold ra
ENGLAND, N.E. ...	Variable breezes, final easterly ; fair gener some fog or mist.
ENGLAND, S. (London and Channel), E., and MIDLAND COUNTIES	Variable or easterly in places, but most or misty.
ENGLAND, N.W. (and N. Wales) and S.W. (and S. Wales) ...	Variable breezes, southerly ; fair at f rain later.
IRELAND, N. and S.	Southerly winds, fre dull, unsettled ; som

The south cone is still flying in Scotland, and E., England, N.W. and S.W., and Ir and S.

THE TIMES OFFICE,

READINGS OF THE JORDAN BAROMETER (CO DURING THE PAST TWENTY-FOUR HOU DECEMBER 12.



875 (Thaba'Nchu
5. × (means Black Mountain) Jas. Backhouse & J. Daniel 150.

T. Daniel the senior Wesleyan missionary, an Afrikan born in Grahamstown, & whose parents came out with the original colonists. Parsonson his colleague we saw at Bloemfontein. & ~~the third~~ Arthur Cameron the trader & son of a Natal missionary, took tea with us this evening. The high Ch. Episcopalians have a mission here also under Mitchell. Thaba'Nchu is a native town of about 14'000 inhabitants of the Barolong tribe where the chief Moroka lives & holds sway over 2,500 sq. miles of "Barolong Territory" totally independent of any other power or control whatever: Which right was secured to Morroka by the intervention of the missionaries when surrounding lands came under ~~British~~ other jurisdiction. It is entirely surrounded by the Orange Free State.

John Thomas Daniel says he remembers when he was a boy James Backhouse & Geo. W. Walker holding a meeting in Grahamstown which he attended. There was a platform raised & the Friends were upon it. And the silence with which the meeting was commenced I began to feel almost oppressive; but when J. Backhouse got up, with the words Lord to whom shall we go, thou hast the words of eternal life! It sent such a thrill through me that I shall never forget; and it is now forty years ago.

151
15. X
III

Thaba 'Nchu. School. Morokko's belief of Immortality of Soul

Thaba 'Nchu is the largest mission station in S Africa

16. X. IV This morning we visited Wesleyan mission school of about 250 scholars infants, children & grown up individuals one of them even suckling a baby. Very good order was preserved in entering & leaving the room & during the time thus occupied a hymn was sung

In the afternoon J.D. took us to visit Morokko in his khotla & J.S. spoke to him religiously saying earthly kings & earthly kingdoms pass away but we have a hereafter to live for &c. To which Morroca replied Yes though I am not a professor yet I believe in the religious truths the missionaries teach We believe in the immortality of the Soul & when a good man of our tribe died we used to say he is gone to the Gods. What we believed the missionaries have made more clear,*

J.D. had previously stated the heathenish belief to be that when they buried their dead (in the upright position) & gave him food in his grave by the time the food was decomposed (& the body also) from the body a worm was generated & issued forth & which became a chief of far greater power & qualities than the original: which

* they have removed the mist &c

Kimberley, Octbr. 3rd 1878

Mr Kitching & Sharp.

Bought of **CHISHOLM & CO.**
PRODUCE MERCHANTS.

1 Whip stick	7	6
1 Whip	5	.
1 Skin	5	.
	17	6

Settled

D B
pro Chisholm Co

Morroko's Councillor & the Lion.

seems to be a very vague idea of a future state the chiefs councillor was by who is called his shadow from being always with him as friend & adviser they are both about 80 years of age. The councillor showed us his wounds received in a lion encounter. He had shot an antelope, & was walking home with it slung over his shoulders when all on a sudden from behind a bush a lion sprang full upon him, ~~all~~ at once partially disabling him & inflicting some fearful gashes & wounds with its teeth and claws. While the lion was standing over him & the muzzle of his gun fixed against its body he just managed to pull the trigger & the lion stumbled over with the bullet ~~gone~~ right through its body while the blood gurgled through the holes to the satisfaction of the wounded man: who lay for some time & at last saw a man walking near, whom the lion saw & made a move at him but rolled over dead & the man ran away telling the people in the village the king's councillor was dead & the chief sent out a stretcher to carry him home & in time he recovered – tho. the scars a still terribly deep

15^3 i

16. X
18

The Elephant bird

To day has been the occasion of a family gathering of J Daniels all his children not having before met together during the past ten years One of his sons we first met at Zeerust, again at Bloemfontein and now he has arrived at home from the Zambesi He says on the Zouga river is a bird of the black vulture class & plentiful which feeds on the bones of carcases after the other vultures have eaten away the flesh & skin. Its name is oliphant's foul or elephant's bird But the remarkable feature is a small tuft of white silvery mettalic feathers of peculiar beauty They form a small circular tuft under the tail & each seperate feather taken from the tuft spreads out in its curls to the same size of the whole tuft Francis & Clark recently offered a trader 55/— a lb for a lot of these feathers or rather 55/- the oz: for he said it was the price "ostrich bloods" The tuft of feathers off one bird would be worth 15/- or 20/- He says he saw a fight between a sable antelope & a dog & that the antelope drew its fore feet & hind feet together & in this position awaited the attack of the dog. Instantly on its approach the antelope threw

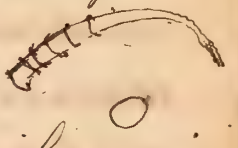
1878

16. x + Roan Antelope

Weights

itself back, the dog escaped the horns which with the force went six or eight inches into the ground The hunters say that even the lion is sometimes killed in this way & that the sable antelope is not afraid of it

The bastard gemsbok or bastard eland whose horns are almost exactly similar in the peculiar graceful curve backwards fights in the same manner The gemsbok are cylindrical



at the base & throughout with smooth thickenings or rings; whilst the (Roan antelope) bastard ones are angular at the base [] & the rings rough

17. x Notice was given to the school yesterday at the suggestion of J. R. & in consequence about 400 of the natives assembled before breakfast soon after six this when a hymn was given out by the missionary who afterwards invited J. Sharp to address them John Cameron a trader & son of a Natal missionary deceased & who is a good linguist interpreting

I Sharp weighs 140 lbs

L R 142 lbs in 1880 [illegible]

I have lost 12 lbs since we were weighed at Kuruman & J. S. has lost 6 lbs. He had been fancying he had

155 1878
17.X

Insecure Tenure of Rights

Morrokka is of the same Barolong tribe as Montseiwi on the Moloppo river which has J. Harris of Zeerust for its visiting miſsionary & Moroka asked if we had also visite his relative Montseiwi

I find very few if any, who have given attention to the subjec who approve of retaining the power of the chiefs over the various members of the tribe. J Daniel says he knows of many instances in which it is most arbitrarily exercise A man may not even gather his crops when ripe unleſ the Chief gives his consent; if a man of low rank live in a good house, he may be turned out of it from sheer jealousy to make room for his superior, at the chiefs order. A man lately wanted to construct a dam & bought the iron piping & other acceſsories, but had n the courage to proceed further & sold the piping to a white man, alleging as his reason that the land and the dam would be taken from him by the chief and given to another a greater favourite who might covet i Thus they are never secure of the fruits of their industry & not much incentive for them exists beyond the ordinar daily wants.

Froude J D. says visited Thaba 'N chu & was not in two or three instances even truthful in his published statements concerning it. J.D. was interpreter for him, & there were two others from the O.F. State holding official positions who give the same statement in contradiction

To Froudes statement that when he asked Moroka why he did not acknowledge Christianity Morroka replied O when I see here two classes of teachers the Episcopalian on the hill there & the Wesleyan here & that they dont agree in their teachings how can I? When I see that all missionaries agree then I will do so. J.D. says Morroka never said anything of the kind whatever. Froude being entertained with his other two companions from the O F-State says the spare bed was given to my two friends & I was put in a room where there was a ledge with some yellow backed novels on it. Which J.D. says was a fabrication - there was & is a fixed book-case but no yellow backed novels - there was a memoir of Mrs Worboise with a yellow cover. This room was the drawing room & I had an hour or two ago had my hands on this one book in the book case with a yellow back, & observed that it was no novel. J.D. feels very hurt about it, as well he may

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17. X. James Backhouse's Tract in Sesuto

A pleasing incident came out when we were just about to take our leave of J Daniel & Thaba 'Nchu. J. Sharp gave him a copy of James Backhouse's tract, "the Way of Salvation by Jesus Christ." His eyes lit upon it with pleasure, as he said, some years ago, before I had acquired the Sesuto language, a copy of this tract in the Sesuto language fell into my hands, & I read it to a Basuto congregation when I was not able to preach to them a sermon. He thought a few copies might still exist amongst the French Missionaries in Basuto Land. Its Sesuto title is _ Poloko Ka Jesus Kresete. (see p. 150)

We left at 10·30 calling at Parsonson's house on the way his wife is from Nottingham & knows Joseph Gilpin & H Ellen Gilpin & says she assisted in the Friend's School there & that some of her dearest friends are of our society; both she & her husband seem earnest & devoted christians. J Parsonson volunteered a letter of introduction which he wrote in haste while we called & placed in my hands for a friend on the way we should go to Holden, saying "these are two members of the Society of Friends, they carry with them God's blessing wherever they dwell _ help them all you can" _ not the first instance of kindness impromptu in this way

1878 Maſeru

17·X
v

Our mornings trek was 3 hours & as Thaba 'Nchu grew dim behind us grand mountains appeared ahead. Part of the forenoon's road was rocky & bad as we paſsed over the Neck of the mountain especially which gives its name to the place. Thaba 'Nchu meaning Black Mountain; but once through the Neck the road was good & hard for the rest of the day. Our total day's trek was only 4¼ hours & we outspanned for the night near a partially dry rivulet (~~Little Caledon~~) Over 5,500 feet above the sea level. Cold & bracing

18·X – Left our outspan at 9 A.M. & treked 3 hours till
VI
noon. Fine in the sun but cold in the shade. Presently descended some 400 feet into a valley with high mountains surrounding & felt it much warmer in consequence. In afternoon we treked from 2 till 7.5 = 5 hours. Total 8 hours outspanning on the banks of the Little Caledon river about 6 or 7 miles after we had paſsed through Masseru a little village where resides Griffith the Governor's Agent tho. he frequently has a deputy in the person of Rolland superintendent of public education. There is a school but no other miſsion work. A young man was practising with a bicycle in this out of the way place who told us the road – name Bell Post Office clerk.

Arrive at Moriah or Morijah

19. X After breakfast & our mornings reading J.S. said
VII in prayer - give us grace to remember that in Thy name
we enter Basuto-Land. &

We left our night's outspan by the Little Caledon river at 9 A.M. & before outspanning at noon treked 3¼ hours In the afternoon a still further winding treke amongst the mountains of about 2¼ hours brought us to the French Mission Station of Morijah. say in 18 hours from Thaba 'Nch The Post Cart & change of horses does it in about 9 hours al of course exclusive of outspanning time. The clouds were gathering for a thunderstorm & we hastened to get under cover before it came on The white building of the training sch was visible on the hill side with Dyke's house near by & the red brick church with its square tower, with th larger house, also white, of Mabille situated on lower ground, there we were just as clouds of dust came rushing on before the storm behind. At A native & a whiteish man who could speak English showed us t the house of Mr Mabille where alone of all the mission staff was the "School Missie" Miss Macgillveray it being "holiday time" & Mr Mabille Mr Dyke & Dr Casalis had taken the opportunity of visiting some out-stations but had left word behind, that should we turn up

1875
19. X
VII

Moria

Mr Mabille was at once to be informed by a special messenger on horse-back, by whom I. Sharp sent a short note. Miss Mackgillveray took us to tea by arrangement half a mile from Mr. Mabille's to the house of the trader Wells. Wells himself was also from home but his wife & younger brother from Cape Town showed us a S. African welcome. After tea I. Sharp read ~~a ch~~ the 103rd Psalm & knelt in prayer for all present & absent friends especially for O. H. Milan who has the cause of Africa & especially Basuto Land so much at heart. Conversation & photographs ensued, & after some slight showers young Wells with a lantern conducted Mackgillveray I. S. & myself back to the residence of A.. Mabille where before we had seen the teacher we had been told by a darkie ~~S~~somewhat in charge we should be welcome for, that, all ministers did stay there.

20. X
I
A good shower in the night & today after threatening more, it has cleared up, & come fine towards evening, tho' still chilly & warm clothing desirable.

We attended the native service conducted by the old man Josiah who bid us welcome to the house and another one, Jeroboam, a printer interpreted for I. S. during the

161
20.X Moriah

A Woman escaped from being eaten

sermon portion. There would be about 400 present. The people were pleased to hear that we brought later news of the Colliard's of the Banyi Miſsion and of Andreas & Aron left at Mangwato, than they had heard for some months, & in the afternoon conclusio of service asked L. Sharp to inform the whole congregati The local Chief, Setha, with his wife sat near me and told me in good English the chapters & nos. of hymns, having studied a short while at Lovedale. Letsea the paramount Chief of the Basutos, a son of Moseth lives at the village in sight, about three miles away. Being the oldest French Miſsion Station & the head quarter for the Basuto Miſsion; a good garden & orchard has become established here & apricots peaches & figs are promising a good crop. Vines are backward. Wheat is green & maize is being planted

21.X. We paſsed by the cottage of an old woman who was once put into the pot to be boiled & eaten but actua managed to escape. She had been captured in a time of war & famine their finger ends being cut off to make her bleed she fainted away, & in this condi was put into one of their large earthen cauldron or pot full of water & the fire lighted under it a

[illegible]

Moirija　　　　Moirija to Dipering 7 to 8 h ox
　　　　　　　　Dipering to Hermon　4 h ox

Cross Stuits

½ h.h Crowders Shop

½ h.h River Tsuiing

¾ h.h arrive Top of Boleka ridge

2 h.h Dipering

Adolph Cosolis Sermon - Fraser

120

20'h Lake Dumas

20'h Kalabani

¾ h.h. Sudhoff's Shop

Cross river through Neck to Hermon

Mokatchane the father of Moshesh. Hermon 8 hal

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] 1[illegible]
B[illegible] [illegible] 1
[illegible] 2

[illegible]
[illegible]

Discovered on entering [illegible] [illegible]
near Schenectady [illegible] [illegible] [illegible] [illegible]
Wagon [illegible] [illegible] [illegible] [illegible]

Stenson - the Ep. minister at Mohali's Hook it stood resting upon three stones on the ground As the water began to warm her circulation was quickend & senses aroused & she raised the lid of the pot & looking around found she was now only in the charge of one old woman cook the others having gone on an expedition: and then she was able to get out of the boiling pot and make her escape. She held out her hands & showed us her finger ends shortend & likes to tell the tale to a listening group

Letsea is himself a heathen & has been annoyed by one: two of his wives becoming christian & refusing any longer to live in polygamy. One of them we saw to day now living here who was his great favourite has a daughter almost grown up also christian who has shown her steadfastness by refusing to be "married with cattle." In other words her father wants to sell her to a heathen nephew who will give him so many head of cattle for her. She was sewing when we called, outside the house, & to look at her, one would not suppose there was so much firmness of character about her

163/21. X The Ritualists A Wedding

Hitherto the French Missionaries have had Basuto Land as a field to themselves & been very successful but the Episcopalian ritualist are pressing around them. Mr Mabille asked the bishop of Bloemfontein "why do you not go t a field where they have no missionaries instea of going to where other missionaries are already established. O he said you & other missionarie do not preach a whole Gospel & we think it our duty to go where others have led the way & give them the whole gospel. We preach a sacramenta gospel. Revd Bevan of Kimberley said to Mr Mabille whilst visiting him under his own roof at Moria "You are not even a minister whilst I am a priest"!

22. X Today we were present at the wedding of Elise a native school teacher & the last of a band of girls who had been trained by Mrs Mabille. She was dressed in white muslin with vail & orange blossom wrea both were white cotton gloves. She signed her name whilst her husband could only make a cross I adv him to get his wife to teach him to write The brides maids had large turbans of muslin of pink blue

white & yellow plaited into a wreath & wore ordinary print dresses. After the ceremony they came into the parsonage to sign the register when A Sharpe to. the opportunity to recommend them to give them to the Lord remarking that no union on eart. was complete without a union with Him, an that such had been his silent prayer for them during the ceremony. Mrs Mabile brought them a dish of trifle &c on a tray of roses wh. one of the girls of the party carried away after t when they left the house for their wagon encamp=ment, where they will spend the day promenad with their friends & then go home next day

In the afternoon A Mabille & Theophilus Jousse took us to the rocks & caves above Morija spoken of in C.H. Milan's book where 3000 of the Baouto took refuge from the Boers & remained in these mountain fastnesses for three years, until th time when Moseoh & his people were received a British subjects to the great rejoicing of the Fre Missionaries, for then the Boers ceased their attack Mabille read a portion of scripture by the caves, t. same he said which Major Milan read whe

5/
22. X
111

they visited the spot together. "These all died in the faith" &c J. Sharp then knelt in prayer for "we four bowing here before Thee" & also for or our friend Malan

The holidays of the training establishment an chools of the Mission Station will not terminate ntil the 16th of next month, so our programm to go north during that period of four weeks come again in time for the opening & tomorro y way of Moseru where the annual gatheri f the Basuto chiefs & people takes place in resence of Griffiths the "Governors agent" w listens to what they may have to say whether b way of complaint or otherwise

16^3/

Copy of Letter

Shoshong August 1st 1878

My dear Brother

The bearers of this letter could easily enough introduce themselves & specially to you to whose heart it is a sufficient recommendation that they love your Lord & mine our Saviour Jesus Christ, but it is a pleasure to me to have such an opportunity of greeting you by them, & it will be a pleasure to you to see those who have spent a week or two under the roof of your humble servant in this semi-dried out-of the way world

Mr Isaac Sharp a young old man of seventy two three years and his companion Mr Langley Kitching both of whom it will be a pleasure to you to see, will I well know meet with a very hearty welcome from you and from your wife too if you have yet chosen one for if you have I can guess what your choice has been.

If you have got a wife and half a dozen children then I hope your children know how to behave themselves better than mine do. All mine have got an unhappy fashion of turning night into day. &c How I should like to drop in upon you & see you once more. I often think of you and I often pray for you and I'd like nothing better than to come and see your church & people. My church is rather too big for my congregation and although it is a very beautiful one I'm thinking of building a smaller when I can get a lot of time and money set apart for that object. The fact is our church is rather hot in the summer weather and I'd like to get a cooler one if possible. But our Friends will tell you all about it

By the way I forgot to say that our Friends are doubly Friends for they are Friends of the Friends and very Friendly.

(Do write me a few lines some day & take your chance for an answer. I'd like to see you once more & renew old friendship if only for a little time, but however, let us meet above, I hope I'll be there tho' truth to tell I'm as unmeet as if it was but yesterday that I had set out on the journey

With every word of kindest greeting my dear, dear brother

I remain in the bond of Christian Friendship

Rev S. Anderson. Affectionately Yours

Mauritius. J. C. D. Hepburn

At Kuruman – Serfdom

Jn Mackenzie informed us of his striving with the people relative to the serfdom prevailing so largely amongst the various Bechuana tribes whether at Shoshong, Molepolole or any other of their stations & mentioned a meeting they have had two or three months ago at Kuruman with the native church deacons & elders in which the missionaries introduced their objections to the system & its non accordance with christianity. Many of the natives who are church members spoke setting forth their law which in their hands did not appear very attractive & is well known to be a severe system. They felt to tackle the evil it was necessary to go back a long way & to take up low ground. They would no doubt quote the example of Abraham & the Patriarchs, whose pastoral habits were similar to their own. Well, Abraham taught his serfs, & when he was circumcised so were they. Abraham's example, if worth any thing, would be to encourage them to teach their serfs, so that they might be baptised like their masters. In answer to a question, only two or three, out of over thirty elders present, could say that they were teaching their serfs. "It seems to me" said one "they are not fit to be taught." O, dont say that quickly answered another, that is just what the Dutch always said about us.!"

the elders were told that no system could stand which came between man & his God, & robbed him of even a part of his manhood. They were invited to give the matter their consideration, & to try if they could in this case reconcile the Bechuana custom with the law of Jesus Christ. The L.M.S. Report for 1879 notices this. L.K.

Christian Express Nov. 1. 1878. page 10

Zululand is, indeed, one of the dark corners of the earth. A German missionary, who has been 13 or 14 years there, has baptized (converted) only one soul. He has been [illegible] to leave the country, & the baptism of that one, is understood to have had something to do with it.

Griqualand West Col Lanyon says is as large as Scotland

Thaba'N'chu	5,250 feet
Kimberly	4,400 "
Bloemfontein	4,750 "
P. Maritzburg	2,600 "
Grahamstown	1,700 "

according to Dr Harry Leach

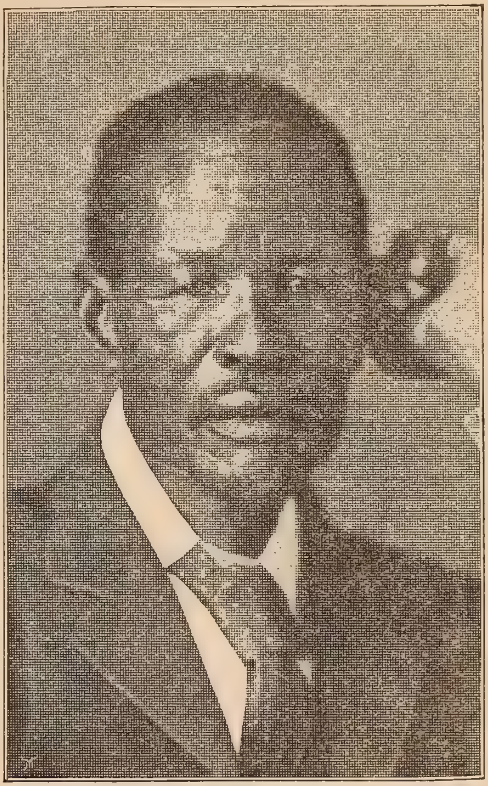
THE TIMES, WEDNESDAY, SEPTEMBER 11, 1895.

KHAMA, the Bechuana chief whose name is most familiar in this country, arrived in England from Cape Town at the beginning of the week, and will to-day be received by MR. CHAMBERLAIN at the Colonial Office. KHAMA has professed devoted loyalty to Great Britain ever since his acceptance of the British protectorate in 1885, and, with the one unexplained exception of his refusal to leave wagons with MAJOR GOOLD-ADAMS's column at a moment when means of transport seemed all important to the success of the Imperial detachment in the Matabele campaign, his actions have been in keeping with his words. He has shown himself peaceful, intelligent, and honest in his dealings, and the order which he has known how to maintain amongst his own people during a period which must have been one of great difficulty in the history of the tribe proves him to possess in no mean degree the essential attributes of a successful ruler. It is not merely by the exercise [illegible] these qualities, valuable as they have been in establishing the peace of the Bechuanaland Protectorate, that KHAMA has earned for himself the admiration and confidence of an influential section of opinion in this country. The determination which he has exhibited to withstand the demoralization of his people by the introduction amongst them of intoxicating liquor and the firm persistence of his refusal to permit any form of trade in spirituous liquors in his dominions have won for him the respect and gratitude of all who believe that without temperance no progress in the march of civilization is possible for the natives of Africa. If KHAMA claims to be received in England as a ruler who has shown himself to be humane, liberal, and just, he will, we have little doubt, find his title to such recognition fully acknowledged in all those centres of population which he proposes to visit. It is understood that he comes in the capacity of a private traveller, and that, after being received by the SECRETARY of STATE to-day, he will employ some portion of his time in visiting the great provincial towns and improving his acquaintance with the country under whose protection he has lived for the last ten years.

It is not, however, to be supposed that KHAMA has come to England solely for the purposes of private travel. Before leaving Africa he was made acquainted with the fact that at this season of the year Ministers would probably be absent enjoying a needful rest, and he has expressed his willingness to use the weeks of their absence for his own instruction and enjoyment. On MR. CHAMBERLAIN's return to Downing-street there will be time for the discussion of the real object of KHAMA's journey. This is undoubtedly to ascertain the conditions under which the protection of Great Britain will continue to be accorded alike to him and to the other chiefs of the Bechuanaland Protectorate. The transference to the Cape of the portion of Bechuanaland lying to the south of the Molopo river, which used to be known distinctly as British Bechuanaland, has raised the question of the future of the extensive protectorate lying to the north of the same river. The first clause of the charter of the British South Africa Company defines the principal field of operations of the company as lying "immediately to the north of British Bechuanaland" and to the north and west of the South African Republic. A glance at the map will show that this description covers the whole of the territories of KHAMA, and of the lesser chiefs BATHOEN and SEBELE, who are in England on a mission believed to be identical with that of KHAMA. Expressions used in a despatch from LORD KNUTSFORD to SIR HENRY LOCH, dated November 14, 1889, and transmitting the charter of the British South Africa Company, explain that, while the definition of the company's sphere of operations does not supersede the protectorate of HER MAJESTY over the country to the north of British Bechuanaland, the company is empowered to acquire certain powers of government or administration from the lawful rulers either within or beyond that protectorate. The directors of the British South Africa Company have always held this to mean that in due course of time the jurisdiction of the company will extend southwards over the Protectorate of Bechuanaland until it meets the limits of the Crown colony upon the banks of the Molopo. This understanding has been confirmed in various minor negotiations by successive Secretaries of State, and on the strength of it the British South Africa Company has, at a cost of £300,000, constructed the railway through British Bechuanaland to Mafeking, its present terminus on the Molopo river. Further financial operations have, we understand, now been completed with a view to spending £900,000 on the continuance of this railway northward to Palapye, the chief town of KHAMA's territory, and thence towards Bulawayo. It is not therefore without substantial grounds that the anticipation has been raised in the minds of the Bechuana chiefs that the crisis which has been reached in the history of the Crown colony is to be shortly followed by a decision of no less importance to the future fate of the protectorate. MR. RHODES is known to be desirous of assuming direct authority over the territory, which he regards as having been already assigned to the operations of the company. The counterclaim put forward in the interests of the Cape Colony by the Opposition in the Cape House of Assembly in the course of the recent debate upon the annexation of Southern Bechuanaland, although subsequently withdrawn, suffices to give precision to the situation and to define the alternatives between which KHAMA and his fellow chiefs will have to make their choice.

The one thing which is impossible is that the immense internal tract known as the Bechuanaland Protectorate can continue permanently under direct Imperial administration. It must pass, as must every other portion of South Africa, under some form of local government. The question, which is doubtless a vital one for Khama, is under which form of local government he can obtain the most satisfactory guarantees of the continuance for himself and his people of a state of things with which he has had reason to be satisfied. The privileges to which he attaches supreme importance are the same now as those for which he made special stipulation in accepting the protection of Her Majesty's Government in 1885. He desires to be assured in the power of excluding intoxicants absolutely from his territories. His late difference with his brother, satisfactorily settled by Mr. Rhodes's promise to remove the latter to territory north of latitude 22, arose, it is understood, from the permission to brew native beer given by Radicladi to his followers. Khama will have neither native nor imported liquor in his territory. He is anxious also about his land reserves, fearing to see legalized the sale, which he does not permit, of native land, and he desires to maintain, as he has hitherto maintained, his own administration of native affairs. A reference to the agreement negotiated between him and Sir Charles Warren in 1885 will show the meaning which he attaches to land reserves. In 1885 he indicated on the map a comparatively small portion of the vast area claimed by his people, characterizing it as "garden land"; the remainder he classified as hunting ground. In the hunting ground English settlers would, he said, be welcome. The garden land he desired to keep for his own people. Presumably the reserve which he is now anxious to retain is included within the geographical limits that he traced and there shoul be no difficulty in securing to him the guarantee that he desires. In relation to the question of drink, Mr. Rhodes is understood to have expressed his willingness to give, if necessary, a guarantee of absolute right of prohibition for whites and natives alike within the reserved area. In no case would British public opinion tolerate an interference with Khama's views in this particular. Full rights of native administration must also, as a matter of course, be secured. It is improbable that any immediate steps are in contemplation with regard to the transference of the protectorate; but the date at which the change from direct to indirect administration of these territories will take place can hardly be a distant one, and Khama will profitably employ the period of his sojourn in this country by negotiating with care the safeguards and conditions considered desirable by the enlightened native population.

Khama, who, although now advanced in age, is still a fine-looking, erect, and extremely intelligent man, has for a native a remarkably gentlemanly demeanour. He has for many years been an adherent of the Christian religion, and has governed his country in a manner that has earned the admiration of almost every South African traveller who has ever visited Northern Bechuanaland. His capital was formerly Shc nong, otherwise called Bamangwato, or Mangwato, a place familiar in the stories of African travel and adventure as the great mart of hunters and ivory-traders. A few years ago Khama decided for various reasons, chiefly those of health and water supply, to remove his capital bodily to a site some eighty or ninety miles away. This remarkable feat he successfully accomplished, transferring the entire population of nearly 30,000 souls to what is now the fine native town of Palapye (pronounced Palapschwe). Khama's chief confidant and adviser of recent years was the late Rev. J. D. Hepburn, of the London Missionary Society, who for twenty years was the missionary resident at the chief's capital. In a volume which Mr. Hepburn wrote, and which his wife is shortly publishing, this passage occurs in praise of the chief: "Out of the ruins of anarchy, lawlessness, and general disorder he has built up law, order, and



Khama. (Photographed by Barnard, Cape Town.)

[illegible]
[illegible]

[illegible]
D Chronicle Sep 7. 1895

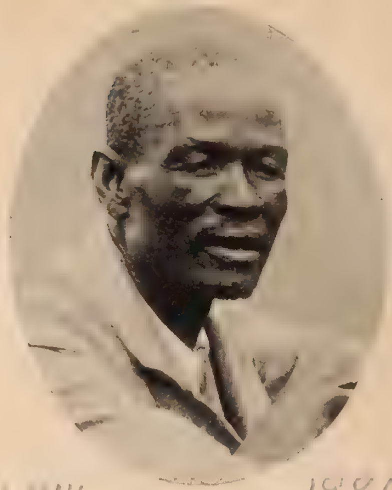
stability. His people are living in peace, his fields are laden with corn, the white man's home is as sacred as in his own country, and a pure morality is growing up from day to day. I know no other Interior chief who has even attempted the half that Khama has accomplished in the advancing of his people towards the goal of civilisation." Lord Loch paid a visit to Khama at Palapye during his tenure of office at the Cape as High Commissioner. The chief was always able to hold his own against the Matabele before that dreaded nation fell under the hands of Dr. Jameson.

Khama is accompanied by Mr. Howard Moffat, whose name is one familiar to all readers of works on South African missionary enterprise through the labours of the famous Dr. Robert Moffat. The two chiefs who have also travelled with Khama to England to see how the land lies, are Bathoen or Batwen, and Sebele. These hold sway over comparatively small tracts of country also in Bechuanaland, between the Crown Colony and Khama's country. The High Commissioner on his visit above referred to held a "durbar" after the Indian fashion, which these chiefs attended. They have hitherto given little or no trouble, and probably will leave England quite satisfied with the state of affairs in which the rapid advance of South African civilisation has placed their once-secluded realms.

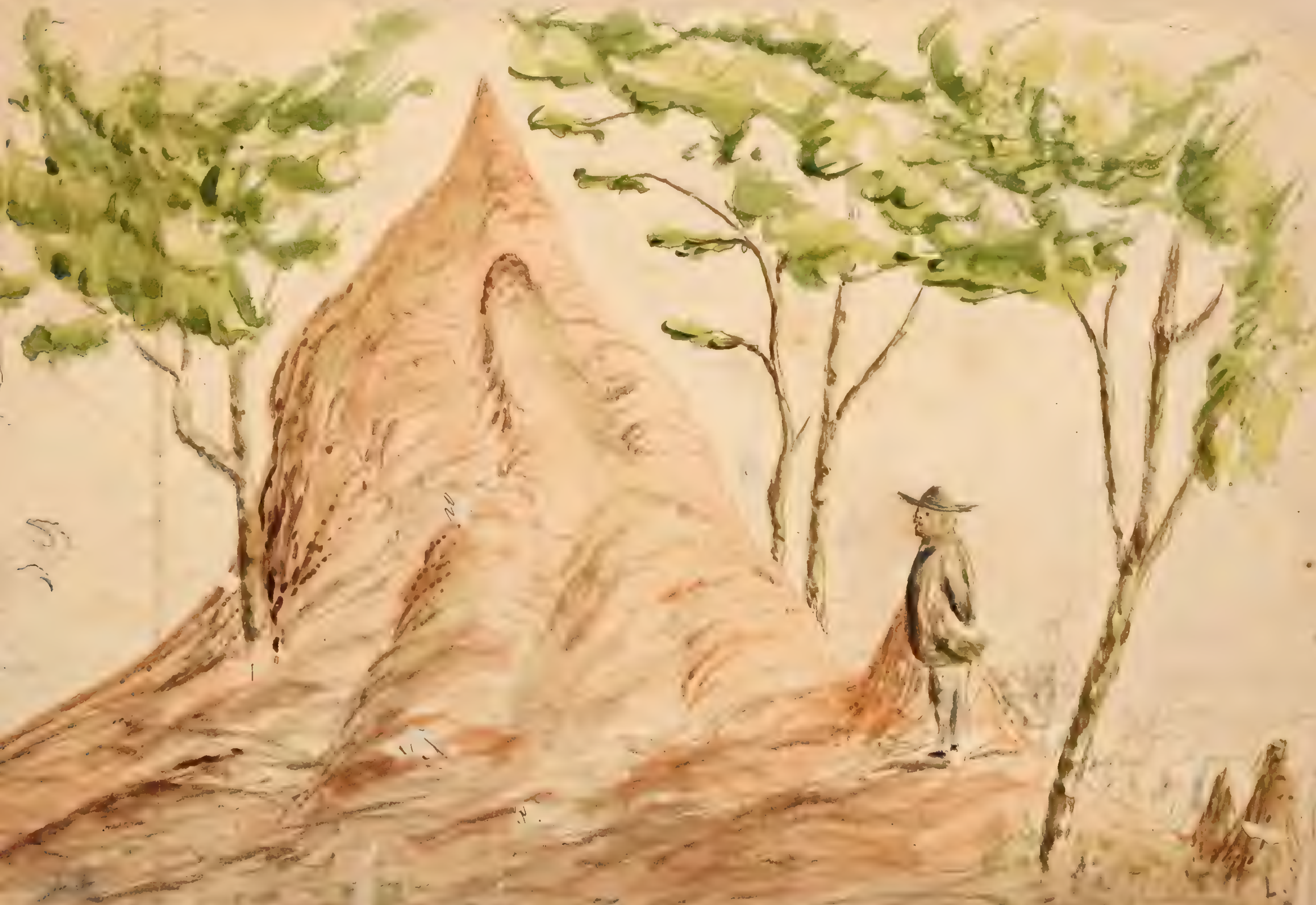
It will be remembered that Khama, whose portrait we publish to-day, took some 2,000 men to the campaign against the chief Lobengula. In a communication received not long after the war, a South African correspondent wrote:—"I had an interview with Khama and his son Secomi yesterday. Khama is a fine old fellow, tall and rather thin. He is well-dressed and was very pleasant. He is a remarkable man, and all that has been said in his praise is correct. Khama rules the largest Kaffir town in South Africa, which has about 3,500 men, women, and children, and keeps them thoroughly under control. What he says is law, and his justice has generally been as correct as that of any white judge. His special 'fads' are dogs and horses, and he always has two or three fine dogs with him. Palachwe, Khama's town, is a very nice place. There are a good number of white people living there. The town has plenty of trees, which Khama will not allow to be cut down."

All the chiefs are in good health and seemed much pleased with their reception at Plymouth yesterday, shaking hands cordially with Mr. Wardlow Thompson, the foreign secretary of the London Missionary Society, and the other gentlemen who came to meet them. Khama and his companions, who all wear European costume, have with them Mr. W. C. Willoughby, of the London Missionary Society, who acts as interpreter.

The Duke and Duchess of Cornwall saw many novel and agreeable sights in Cape Town. They had a great reception; they had addresses of welcome to the number of nearly a hundred; they had a gift of diamonds from the De Beers Company; they had lunch at Mr. Rhodes's house, near Rondebosch, with its enclosure stocked with African fauna; and they had also presented to them for their children two Basuto ponies. This was not all. They had, besides, a visit of homage from one hundred native chiefs from all parts of South Africa, the most prominent being Khama and Lerothodi. They brought their gifts with them. One gave a tiger-skin, another a leopard-skin; a third presented weapons; a fourth a shield; and a fifth—the head of the Fingo tribe—a carved walking-stick of black Umzimbiti wood. The Duke, in a brief reply, referring to the late and the present Sovereign, said: "I can tell you her heart ever beat warmly for the native races of this great land, and that noble spirit still lives in her son, your King." Then the chiefs shouted "Bayeta!" meaning "Hail, chief!" and finally managed to shout a "Hurrah!" I L News 31. VIII. 1901


31. VIII 1901

KING KHAMA,
Presented to the Duke of Cornwall at Cape Town.



Ant Hill 30 feet diameter at 8 feet from top 15 feet diameter
20 feet high

L.
Sechele's Land
[illegible] 22

8 mo. 1878

Khame (the Christian Chief, The "Rain-makers" & the Bible Society.

page 10

Rain had not fallen in sufficient plenty in this dry & thirsty land, & one season of drought had followed another with the melancholy result of failure of crops & famine in its wake; with not a few deaths from absolute want of the usual Kaffir corn, which grows better than any other grain in a dry soil & hot climate.

The heathen portion of the Bamangwato tribe by their rain-makers or rain doctors as they are variously called, used their incantations & dances & appealed to their gods in desperate consternation but to no avail.

The Missionary Mr Hepburn, proposed to his charge a week of prayer, which the christian portion readily entered into. This was the season immediately preceding our arrival at Shoshong & we must mark the result. - There were a few clouds visible in the sky on the first day of prayer, which disappeared & vanished on the second day, & the sun shone out with all its tropical burning heat and glare. Now seemed the time for the rain-maker's triumph; Oh! said they, you have prayed the rain away; it wont come for your prayers. But the christians went on praying each day of the week, & they prayed in faith, & at the end of the eighth day (one blank day intervening as if to try their faith) the welcome rain began to descend. It rained incessantly for four and twenty days in succession; followed by such abundant crops as they had not had for many a year. Our arrival was in the autumn or winter, but the full garners, earthen jars full, & buried heaps in many ridges testifyed to its abundance. But the curious part of it was the "rain makers" wanted to claim the credit of it all. Khame the christian chief of whom we had heard so much was absent on an elephant hunting expedition & I began to feel disappointed that we should have to return without seeing him. It was at this juncture some messengers arrived from the neighbouring heathen chief Lobengulo on behalf of Molimo the god or the incarnation of rain. They awaited Khame's return from the hunt, which was sooner than expected on account of the arrival of an Agent from the governor of the Transvaal. These rain-makers said to the chief - "The fine weather has come, the harvest has been gathered, & Khame has sent no offering to the rain-makers god who has sent the rain - give him a first rate gun, a fine kaross, a he-goat an ox &c". Khame said I am a christian & will make no offering to a heathen god, you may go back the way you came. Khame's God is not a god who eats mealie porridge like himself!

Within a day or so of this, Isaac Shaw's lecture & appeal on behalf of the B. & F. Bible Society was held, & the missionary J. D. Hepburn told the natives to look into their Bibles and they would see they were indebted to the B. & F. Bible Society for having them so cheap & that if it were not for this society they would have to pay much more for them. The thing took hold of the chief's mind, & the result was that Khame's offering was to the God of the Bible - in ivory from the recent elephant hunt which realized twenty pounds sterling. A noble example which was followed by the merchants

of Shoshong contributing upwards of fifty pounds in addition.
Khame like two or three other chiefs whom we have visited lately will not permit any traffic in intoxicating liquors in his village

Langley Hitching

[illegible] at the [illegible]

Copy of Letter on the Jesuit Mission

Shoshong, August 5th 1879

The above mission reached here (the chief town of the Bamangwato) on Wednesday, the 23rd ultimo. Their arrival caused quite a sensation amongst our unsophisticated Bamangwatos. With incredible swiftness the news spread that eleven teachers had come, and in consequence, by the time they were outspanned the wagons were surrounded by a large crowd of wondering natives. "Eleven Barutwi all at once - wonderful!" "We never heard of such a thing!" "Where are their wives?" were among the many comments which their presence called forth. Presently, a painting of our Saviour upon the cross, with two Zulus worshipping at the foot, was tied to the back of one of the wagons. This was still more wonderful, & caused a still larger crowd to collect. I am afraid, though, that this exhibition had not the effect desired, judging from the remarks I heard about it. One said "how did black people come there? I have always heard that *Makhoa* (white people) and *Bayuda* (Jews) crucified Jesus. Another said "Its *patalêche héla* (simply slander); black people did *not* kill him."

Shortly after their arrival a number of the miſsionaries went to visit the Chief Khame. After offering him a breech-loading rifle as a present, which he declined, they requested an interview to talk over matters. This he agreed to give them next day at the wagons.

At the request of the chief I was present at the interview; you can, therefore, rely upon the correctneſs of my report of the proceedings:-

Rev. Father Depelchin:- Before we begin I shall be very much pleased indeed if you will accept the present we offered you yesterday.

Khame:- Thank you, but I do not take presents from missionaries.

Father Depelchin:- Indeed! Well, we have here a letter from Sir Bartle Frere recomending us to the different chiefs beyond the border.

The letter was then read.

Father Depelchin:- Sir Bartle Frere especially recommends us to you, & spoke of you as his friend, "the good chief Khame". He said also that he should be indeed much pleased if you would give us a place to settle in your country. We will be good & loyal subjects of yours, & obedient to your laws. We do not come to acquire wealth; we do not interfere in political affairs; we are only desirous of teaching you & your people. Some of our lay brethren are skilled workmen, & they will teach your men useful trades. We do not wish you to give us your answers now; we request you to let the matter have your earnest consideration.

Khame:- I have not two thoughts about it; I have my teacher, & I am satisfied with his teaching; I cannot, therefore, grant you permission to settle here.

Father Depelchin:- But think what great advantages we offer you! We will teach your people useful trades! *One missionary is not enough for a large town like this*. Besides which it will please Sir Bartle Frere so much if we stay here. Still, if you wont let us remain in this town, can you not give us another to stay in? Then, when we have become settled, we shall send down for nuns, who will teach your women.

After Khame was told of the celibacy of priests & nuns, whose self denial he failed to appreciate, the mission was informed that it would be quite useless to press the matter further, as a similar application had been made by the Rev. F. Coilliard on behalf of the

Dear Livingstone

Please receive for
Mr Ritching 2 bundles Karosses,
1 Assegai & 1 piece of Elephants
Jaw

Received from Mr. L. Kitching the sum of Five Pounds (£5) sterling, ~~for~~ being purchase money of one Black Ox

J. M. Wright
for H. Boyne

G/a [illegible] 3 . 13 8

[illegible] 1

Eld[illegible] [illegible]

[illegible] 7

16 1/2 of Fish [illegible]

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[illegible] 4 11

Kimberley Sept 24th — 1878

Messrs [illegible] & Kitching

Bought of

Chas [illegible]

24 Bdls Forage 1/6 £ 1-16..

Long
marshes
Holsocki
20 miles

Fever [illegible] [illegible]

The sociable grosbeak

OUR SOUTH AFRICAN EMPIRE.*

"LOSING it or ruling it" is the question propounded and answered by Rev. John Mackenzie in two volumes which are full of the most varied and soul-stirring information. In reading them you are conscious of being carried through important questions by a vigorous mind which has thought long and deeply upon this great land and its inhabitants. His conclusions are enforced by the consideration that he has had unequalled opportunities of learning the facts, and that few, if any, have the same extensive acquaintance with the subject.

The name "Austral Africa" means that portion of the continent which lies south of the Equator, but Mr. Mackenzie applies it to the land south of the great river Zambesi. The publication of this book marks a distinct epoch in the history of South Africa. Here we have laid out before us as in a great panorama an exact account of this portion of the Dark Continent while passing through a most critical period. The burden of the book is the effect which the various changes in government have produced, and there is brought in to elucidate it, a large amount of its history, tribal relationship, native ideas and ways, as well as the effect of mission work and European influence.

Some interesting information respecting the probable region of Ophir, from whence King Solomon obtained great quantities of gold, is given in the first chapter. The account of the mission station at Kurman, as represented "in peace and in war," will doubtless expand the ideas of many as to the position in which a missionary is often compelled to stand with regard to the natives, in addition to that of a spiritual teacher. It is strange to find in a book which treats much of fighting, some beautiful teaching on the sanctity of peace and the use of force in the defence of those of whom events have made us the protectors.

We cannot in a brief notice follow the serpentine windings of policy on the part of the Home Government and Sir H. Robinson, the High Commissioner for South Africa. A British Protectorate of Bechuanaland was virtually forced on the Home Government, by the anarchy that followed the absence of any supreme ruling power. Mr. Mackenzie was asked to establish this protectorate. Yet at every turn he was

Mr. Mackenzie's narrative is highly commendable in this respect, that, while dealing largely with contentious matter, it is manifestly written in a fair and generous spirit. There is no railing, no calling names; wherever it is possible, praise is given to those spoken about, even when Mr. Mackenzie is opposed to their general course of procedure. In these pages there is a lofty political morality, an unswerving adherence to principle, a fearless advocacy of humane and righteous action in dealing with the native races, and a high sense of the honour and duty of Great Britain. It is the work of a truly Christian statesman, who deserves the best thanks of all the British Churches.

These volumes, as a whole, are chiefly concerned with broad questions of national policy; but, in playing the statesman, Mr. Mackenzie never forgets, and never seeks to conceal the fact, that he has been and may again be a Christian missionary. Wherever opportunity offers, he throws aside the dignity of high political office and ministers in spiritual things. Everything is viewed from the Christian standpoint; and to this must surely be attributed the high favour that he found with the native chiefs and their followers, and the influence he was able to exercise upon them.

On the question of the drink traffic in Africa, we are glad to see Mr. Mackenzie speaks with no uncertain voice. In the second volume (p. 262) he quotes a strong and well-known protest made by the chief Khame against permitting his people to be demoralised by the introduction of intoxicating drink, in defiance of native law and custom. Commenting on this Mr. Mackenzie says:—

> As was to be expected, the attitude of Khame with reference to Cape brandy and other strong drink, though approved by Sir Charles Warren, was met with hostile criticism, and even jeers, by Cape politicians, who have since removed all hindrances and taxes on the free production and sale of spirits in the Cape Colony. But, thank God, this matter is in the hands of Her Majesty's Government; that is, in the hands of the English people, and the question is, Is Bechuanaland to be flooded with strong drink, against the wish of those chiefs and people from whom we receive jurisdiction there? These matters must be taken in hand in England and Scotland, and must be seen through by lovers of justice and fair play, who have the true prosperity of Africa at heart.

Mr. Mackenzie hopes, in closing his book, that many of his countrymen will play a part in the peaceful colonisation of the fair lands of Austral Africa; and that he may live to see it taking its due position among the nations of the world. We hope he himself may yet, in some

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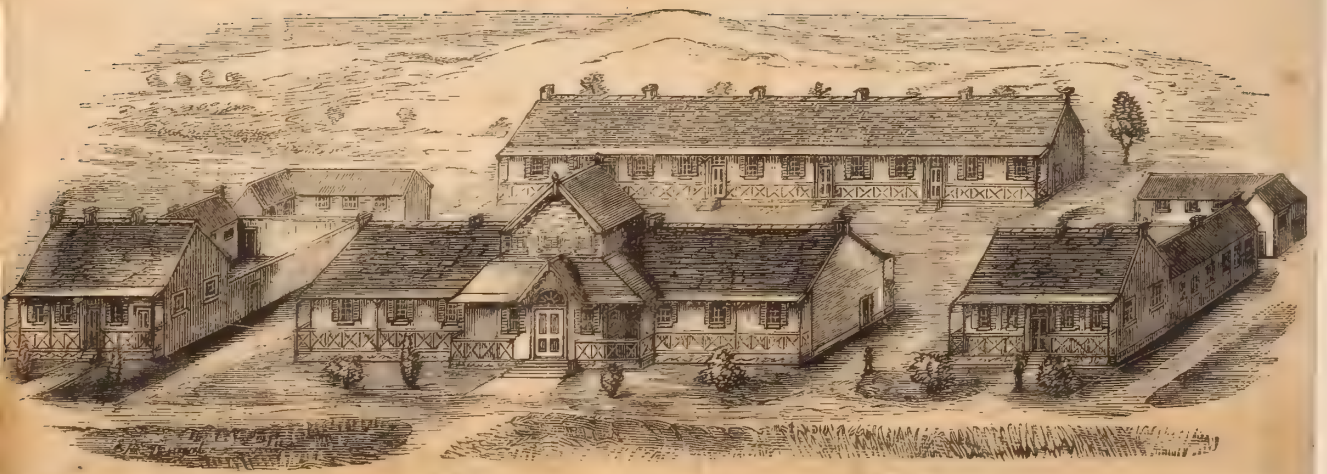
Educational Work at Kuruman.

y the Rev. John Mackenzie.

liberal subscriptions were made by the friends of
e "Moffat Institution, Kuruman." The donors
reed to erect, at the station where he had so long
to the venerable Dr. Moffat, and at the same
ork of education among the Bechwana tribes.
by the Directors and approved by Dr. Moffat,
have not been completed at Kuruman, so much
stitution has been erected as to admit of the
e work. As the buildings were erected under
ndence, and not under that of a skilled architect,
sirable that the Directors and subscribers in
e the satisfaction of receiving a report drawn up
nspector of Public Works, whose services were
out charge by the Administrator of Griqualand
s were carefully inspected and compared with
ications of the Directors; the accounts of pur-
were also examined. The report was favour-
hip was good; the prices of material bought
at Institution, even in its incomplete state, has
several English visitors to Kuruman to be "one
s in South Africa." At the same time there are
stablishments connected with the Dutch Church
which are more extensive, while those of the
at Lovedale and at Blythswood are larger still.
bird's-eye view of the Institution will give our
ption of what they have erected at Kuruman as
one, and as an aid and incentive to the greater
o be accomplished. In the centre we have the
each side are school- and class-rooms; those for
o the right, while those for the boys are to the
se is at the right-hand corner; at the left-hand
f the master of the boarding-school. The row of
k are for the accommodation of ten married
amilies. There are at present eight married



MOFFAT INSTITUTION, KURUMAN.

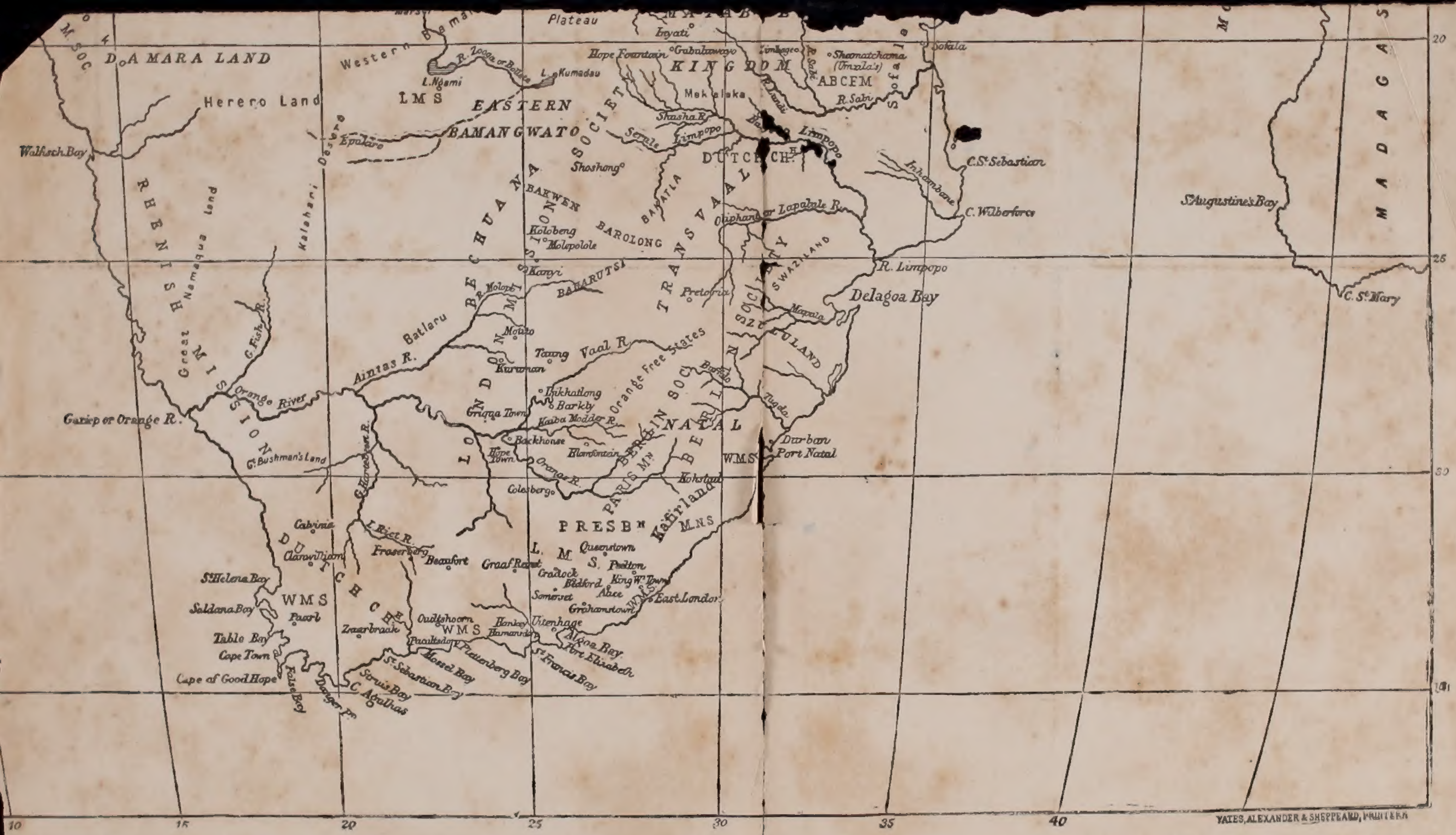
The 12 mules will consume
1½ bushels a day if properly
managed

one compressed bale is equal
to 7 sacks & costs 13/-
per 100, or 50/- per bale
a bale = 350 lbs

Freight for 600 lb bale 6/- to 10/-
Bags 22/- each including bag

12 bags of Grain at 4 bushels to bag

12 bales



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